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ORIGINAL ARTICLES :

Anthropology : General.

Abbie.

The Amateur in Anthropology.⁽¹⁾ By A. A. Abbie, M.D., B.S., B.Sc. (Syd.), Ph.D. (Lond.),
Elder Professor of Anatomy and Histology, University of Adelaide.

Our word "amateur" is derived through French from the Latin *amator*—a lover—and is properly applied to one who does something for the love of it rather than for material gain. There are all grades of amateurs and in England the name itself has different meanings in different contexts. The amateur in sport is held to enjoy some undefined superiority, whereas the appellation "amateurish" is decidedly derogatory. In France, on the other hand, *l'amateur* may be used as more or less equivalent to our connoisseur—a point nicely brought out in some of Daumier's illustrations. In this talk the word is used in its dictionary sense as applied to somebody who does something or other mainly for its own sake.

The professional clearly enjoys considerable advantages in the performance of some well-defined job. In particular, long apprenticeship has taught him what problems lie ahead and how best to overcome them, so that he can be relied upon to produce a uniformly satisfactory result. The amateur in the same field, however, does not know what his problems are until they arise—he has to improvise solutions as he goes along, and a successful outcome is not so surely predictable. This generalization applies to any field of activity, whether sport, art, work or anything else. It is true that occasionally the amateur is more successful than the professional, but the answer usually lies in exceptional dexterity or mental capacity, or both. We generally prefer, then, to employ the professional rather than the amateur in the execution of some specific piece of work.

Actually, professionalism is older than civilization, but it has expanded enormously with the expanding technical demands of civilized life. Professionalism also exists among uncivilized peoples and its origin must be sought in early prehistoric times. We should probably find that the upper palaeolithic cave painters were professionals of a kind, but in any case we know that other forms of professionalism existed at that period. This was particularly the case with the production of stone implements, for we have evidence of wholesale manufacture and of trading with quite distant peoples. Clearly, the possibility of trading depends upon the possibility of accumulating a surplus to trade with and that requires the full-time labour of experts. Such people, thus removed from the ordinary communal

¹ Presidential Address delivered to the Anthropological Society of South Australia on November 29th, 1948.

duties of the day, must be supplied with the necessities of life in return for their work. When that happens the professional appears.

Professionalism is, then, very old but, obviously, there must have been a time when any particular professional activity—even the oldest—did not exist. In other words, every profession had to be born, and it was usually born to meet a specific demand. The demand alone was not necessarily sufficient—apparently obvious needs have existed for centuries before they were satisfied. The birth of the new profession required the existence of some exceptional individual who could both see the demand and devise a way to meet it. Often enough this depended upon the combined efforts of a number of such persons. Once the technique was mastered, however, it was comparatively easy to drill even the most mediocre people in the routine procedures devised to guarantee success, and these people became the new professionals. The point here is that those who elaborated the new techniques—whether by adapting old ones or by sheer invention, solving their problems by trial and error as they went along, and pursuing their objective with the enthusiasm and persistence which no money can buy, were in all essentials pure amateurs. Thus, while we can readily admit the overall superiority of the professional in any well-defined sphere of activity, we must also concede that his ability depends mainly upon the originality, adaptability, perseverance and courage of his amateur predecessor.

These remarks apply equally to science. Every known branch has its professional exponents, but every new branch finds its progenitor in the mind of some amateur, working perhaps in a quite unrelated field. Popular writing often ascribes scientific discovery to accident, but that is only a minor truth. Such accidents can happen to hundreds or thousands before the one recognizes their significance. It took a Newton to derive a general law of gravity from the well-known tendency of unsupported bodies to fall to the ground. It is not the accident that matters, but the mind which perceives the accident, and we should like to know more of the earlier accidents which were converted into the technique of stone knapping or the science of copper, bronze and iron metallurgy. At all events, it is clear that in each case we are again dealing with an amateur adventuring into a new world, struggling with tools the later professional would scorn to solve problems hitherto undreamt of.

How does this apply to anthropology? It must be obvious at the outset that a study which aims to cover every conceivable aspect of human structure, function and behaviour cannot be confined within the bounds of a single science. This fact receives vague recognition in the broad distinction of physical anthropology and cultural anthropology, but the distinction involves on the one hand a tremendous amount of overlap and on the other is inadequate anyway. Satisfactory work in either field depends upon the combined activities of an enormous number of experts for any adequate study of man must include everything which affects man—that is, most things on the earth and a great number outside it. In other words, there is no such thing as a single science of anthropology and no such thing as a complete anthropologist. Instead, there is man as an entity to whose study men in every field of human activity can apply some appropriate aspect of their own specialized knowledge. Even those who gain their whole livelihood from this work are but amateurs in the study of the total man, no matter how adept they may be. As a corollary, the reverse process takes place and particular sciences borrow from anthropology: problems of nutrition and environment depend upon the measurements of the biometrician as a source of data, and the social worker employs the methods of the field anthropologist amongst the poorer people of our own cities.

This conception is, perhaps, broader than you would like to concede at first glance. It need not be laboured; instead, I may turn to some examples of the work of amateurs in the fields of both physical and cultural anthropology.

Physical differences between different people certainly make the first and most forcible impression. This is evident even in some prehistoric paintings and is particularly emphasized in the best art of ancient Egypt and Mesopotamia. Further, the early writings of both the physician, Hippocrates, and the traveller and historian, Herodotus, recognized such differences and speculated upon their origin and significance. These records were employed by the biologist Aristotle as data upon which to assess man's position in the whole natural system. During the European Renaissance anatomists like Vesalius and Camper, as well as such artists as Leonardo da Vinci and Albrecht Dürer added considerably to our knowledge of ethnological differences, while the English physician Tyson later instituted the first systematic comparison between the structure of humans and the anthropoid apes. The prevalent theological dominance, however, removed man from the natural classification into a special category. This tendency was sharply corrected towards the end of the 18th century by the Swedish botanist Linnaeus, who included man on purely scientific grounds in his *Systema Naturae*. His action aroused both approval and censure, but received the support of the great German biologist and pioneer anthropologist Blumenbach, who introduced some classificatory terms still employed to-day.

The 19th century saw the introduction of measurements and indices as an essential basis for the scientific treatment of anthropological problems. Mounting enthusiasm led to the invention of great numbers of such criteria, but these have since been gradually reduced to the small and standardized group used to-day. Distinguished amateurs in every civilized country contributed. French representatives were in the lead in the persons of the famous surgeon and neurologist Paul Broca, his colleague Topinard, and the zoologist de Quatrefages. Germany produced two physicians, Soemmering and Virchow, Ireland two others in Grattan and Beddoe, and America yet two more in Morton and Meigs. Meanwhile Sweden treasured its distinguished zoologist Retzius. Britain, however, made little early contribution except in one very crucial way. Charles Darwin, a biologist, published his *Origin of Species* in 1859, followed in 1871 by his *Descent of Man*. The implications of the earlier book had, however, already been absorbed and aroused a tremendous controversy. This brought the eminent geologist Lyell in on Darwin's side and, more particularly, Thomas Henry Huxley. Huxley was a medical man by training and a zoologist and geologist by trade. He entered wholeheartedly into the controversy and, incidentally, made some very substantial contributions to physical anthropology.

The 20th century has seen too vast an expansion of physical anthropology for any brief appraisal, so a few outstanding features must suffice. One notable advance was recognition of the different blood groups by the physician Landsteiner and their application to anthropology. This entirely new technique has proved of great value in sorting out ethnological affinities and its recent application to quite ancient skeletal material by a serologist—Candela—promises to provide equally valuable information on the affinities and wanderings of ancient man.

Of even greater importance has been recognition of the fact of individual variation throughout the biological world and its application to man. The essential point is that such variation introduces quite important errors into conclusions based upon only a few individuals.

The Frenchman Quetelet emphasized the necessity for more rigorous treatment of measurements in the earlier part of the last century. His suggestion was later developed in England by Francis Galton, a cousin of Charles Darwin, and best described as an inspired amateur in human biology. The actual science of human biometry was finally established upon a secure footing by the English mathematician and philosopher Karl Pearson and his pupils, particularly G. M. Morant. However, most of the techniques now employed in human, and other, biometry were introduced by R. A. Fisher, whose primary interest was in agricultural problems. This technique greatly reduces the errors inherent in chance, individual variation and personal bias; it emphasizes the importance of adequate samples collected at random, shows how to extract the required information in the most appropriate way, and provides a means of checking the reliability of both the samples and the conclusions. In short, modern biometry is one of the most powerful weapons yet devised for attacking numerical anthropological problems, and we owe it almost entirely to people who were not essentially anthropologists.

Only a very brief survey of cultural anthropology is permissible. Taking first things first, it is clear that, next to physical differences, differences in language mark an outstanding distinction between different peoples. The science of linguistics is one of the foundations of cultural anthropology and its development has taken two major forms, both with the same object in view, namely to trace the origin and evolution of language groups. One road to this goal is through decipherment of ancient documents, whether on papyrus, parchment or stone. Here two quite notable adventures are worth recording. The more famous concerns the translation of the Rosetta Stone, for which the major credit naturally goes to the French infant prodigy Champollion; but it is not generally known that the English doctor and physicist Thomas Young had made quite substantial progress in the translation some years earlier. Even less well known was the decipherment of ancient Persian inscriptions, a task which occupied the whole lifetime of three noted philologists—Niebuhr, Tychsen and Grotefend. Those achievements have been followed by others, but while we now enjoy considerable facility in a number of ancient languages we still have no clue to the meaning of the inscriptions left by the Hittites, the Cretans and the Etruscans, nor have we made the slightest approach towards discovering the import—if there is any—of the markings on the painted pebbles of Mas D’Azil.

The alternative approach is in the reverse direction—by argument back from existing languages. In this field, once again, a pioneer has been passed over, for it was an English judge in India, Sir William Jones, who really established the science late in the 18th century by pointing out the similarities between Sanskrit, Greek, Latin, Celtic and their modern representatives. Half a century later Max Müller, a German scholar, settled in Oxford and established the science of philology on a sound basis. Unfortunately, much of his good work was offset by the confusion he introduced, quite innocently, by using the terms Aryan and Semitic as equivalent to both the groups of languages they properly referred to, and also the groups of people who used those languages. This unhappy identification of ethnological characters with purely linguistic affinities gained wide currency and, despite Müller’s subsequent protests, introduced many permanent fallacies into human thought.

Perhaps one of the most characteristic branches of cultural anthropology is archaeology, which measures man’s progress by recovery of his achievements of the past. This particular discussion may be restricted to the sphere of stone implements. The study of these implements is in itself now a more or less well-defined science, but that was not always so. The

significance of the implements seems to have been appreciated by enlightened individuals from the 16th century on. However, such was the power of the Church that any attempt to antedate man's origin beyond 9 a.m. on the 23rd October, 4004 B.C. (Dr. Lightfoot's estimate) or thereabouts was considered blasphemous and incurred penalties which effectively suppressed any real speculation on the subject. Thus, despite accumulating evidence, it was not until the early part of the 19th century that any headway was made, and this progress was due almost entirely to the courage and persistence of the French amateur archaeologist Boucher de Perthes. Only in the latter half of the century did he gain any real support, either in France or in England, but gradually he assembled a group of interested amateurs, clergymen, doctors and scientists, who evolved the system of classification in use to-day. Later still an Englishman, Reid Moir, established the possible Pliocene origin of the Red Crag implements found near Ipswich, and Harrison described the eoliths he had discovered in the glacial and pre-glacial gravels in Kent. This branch of archaeology was, then, established and developed almost entirely by amateurs, and it still provides an absorbing and fruitful field for the amateur of to-day.

Space, unfortunately, precludes any elaboration of other aspects of cultural anthropology, so two further references must suffice. The first is the manner in which culture, social custom and so on influence physical structure. Obvious examples of this are artificial deformation of the skull in Armenia, South America, Malicolo and other places, and also artificial deformation of women's feet in China. I am less concerned with this gross effect, however, than with the more subtle influences exerted by such social factors as dietary habit, cultural status and control of environment. On a previous occasion I mentioned the effect of these factors on the measurable characters of stature, proportions, girth, weight, and probably skull formation, upon which a great part of physical anthropology depends. Clearly, any physical assessment of a group of people to-day must include consideration of all these apparently extraneous influences. But the chief point of interest in the present context is that we owe our advancing knowledge of this not to anthropologists but to physiologists, chemists, dietitians, etc. And finally, let me draw your attention to one of the most important documents on cultural anthropology yet produced. This is a book by Kinsey, Pomeroy and Martin called *The Sexual Behaviour of the Human Male*, which surveys and assesses every aspect of this fundamental topic as it is expressed, particularly in city life, at all levels of society. The book is not by cultural anthropologists, or indeed by anthropologists of any kind: it is the work of three biologists and statisticians who have applied to human populations the same methods that they had employed previously on insect populations.

I hope now that I have established my point that the amateur in anthropology can be a very important person indeed.

A. A. ABBIE.

Australia: Linguistics.**Capell.**

Some Myths of the Garadjeri Tribe, Western Australia. By A. Capell, M.A., Ph.D., Reader, Department of Anthropology, University of Sydney.

INTRODUCTORY.

The Garadjeri tribe has been studied by a number of previous field workers, notably Professor A. P. Elkin and Dr. R. A. Piddington.¹ Some references to the language have been made by Dr. Nekes and the Rev. Ernest Worms, and a number of myths has been given in English by Dr. Piddington. In this paper ten Garadjeri myths are given in the native language.

Piddington states that the cosmogony stories group themselves into two groups, "the southern tradition and the northern tradition respectively."² A map of the Garadjeri country is given by Dr. Elkin,³ with an approximate location for 46 horde countries. The myths given in this paper would belong better to the southern tradition than to the northern, but in point of fact they represent a tendency towards a further subdivision, viz. into myths that are the property of the initiated men of a horde. The ten myths recounted here were told by one old man belonging to Migiga horde country just south of Lagrange Bay, and some of them differ from the corresponding myth of either tradition as given by Dr. Piddington. The heroes are not the two brothers Bagadjimbiri,⁴ but two other brothers, by name Gagamara and Gumbar. These two are themselves Migiga men and the stories do not link up with those of Piddington, but still they do belong to the southern tradition. On the other hand, some of the heroes mentioned by him appear in others of the myths recounted here, in different incidents, but these are apparently not definitely associated with either tradition.

The texts of the myths are given below, with interlinear translation, followed by a freer translation and interpreting notes. They were told dramatically, i.e. as a series of conversations, with the bulk of the explanation movements left out, though understood by the narrator. Hence it is sometimes difficult to distinguish the speaker of a given sentence, and a good deal

¹ The following is the relevant literature:

A. P. Elkin, "Totemism in North-Western Australia," *Oceania*, Vol. III, No. 3, pp. 257-296. He gave a sketch of Garadjeri social organization in "Social Organization in the Kimberley Division," *Oceania*, Vol. II, p. 296.

R. A. Piddington:

"The Water-Serpent in Karadjeri Mythology," *Oceania*, Vol. I, p. 352.

"Report on Field Work in North-Western Australia," *Oceania*, Vol. II, p. 342.

"The Totemic System of the Karadjeri Tribes," *Oceania*, Vol. II, p. 373.

"Karadjeri Initiation," *Oceania*, Vol. III, p. 46.

For the subsequent references to Dr. Nekes and Rev. E. Worms:

"The Pronoun in the Nyol-nyol (Nyul-nyul) and Related Dialects" (Dr. Nekes), *Studies in Australian Linguistics, Oceania Monograph*, No. 3, p. 139; "Onomatopoeia in Some Kimberley Tribes of North-Western Australia" (Fr. Worms), *ibid.*, p. 164; and "Foreign Words in Some Kimberley Tribes in North-Western Australia" (Fr. Worms), *ibid.*, p. 169.

² See "Karadjeri Initiation," *Oceania*, Vol. III, p. 47.

³ "Totemism in North-Western Australia," *Oceania*, Vol. III, p. 277, and *Oceania Monograph*, No. 2, p. 23.

⁴ R. Piddington, "Field Work in North-Western Australia," *Oceania*, Vol. II, p. 354. That the stories given in the present paper are really part of the southern tradition is shown by the frequent mention of the Njangumada tribe.

of questioning took place whilst I was taking the first notes. To enable these myths to be fully understood, an outline of Garadjeri grammar is a necessary preliminary, and as this has not been published before, it is a matter of linguistic interest also. In the compilation of this a good deal of material apart from the myths themselves has been drawn upon, together with a few pages of typescript notes by G. Laves, who studied this language and Ba:d in 1929, but has never published his results. These notes have been worked over regarding the "supplements" or suffixes.

The language is divided into two dialects, a coastal and an inland. These do not have separate names, but are referred to as *nadja* and *na:yu*, "here" and "that way" by a coastal speaker, and of course in inverse direction by an inlander. The inland dialect naturally tends towards Mangala, and only passing notice is taken of it here, as the Texts are all in coastal dialect. Part of a long Phrasebook which I compiled is in inland dialect. Garadjeri is an agglutinating language, that is to say, words are built up by the continual addition of syllables to a simple root. Many of these roots, particularly verbal roots, are short, even monosyllabic. Amongst such monosyllabic roots are: *ya-*, to go;⁵ *yu-*, to give; *dja-*, to put; *ma-*, to take; *djai*, to come. To these roots are added the variously supplementary suffixes, e.g. *ma-l-gu*, is going to take, etc. It is now possible to pass to the study of the grammar itself.

GARADJERI GRAMMAR.

I. Phonology.

The following alphabet is used in the grammar and texts :

Consonants.	Labial.	Dental.	Alveolar.	Palatal.	Cerebral.	Velar.
Plosives 	<i>b</i>		<i>d</i>	<i>d'</i>	<i>ḍ</i>	<i>g</i>
Fricatives 	(<i>w</i>)			<i>j</i>	<i>r</i>	(<i>w</i>)
Nasals 	<i>m</i>		<i>n</i>	<i>n'</i>	<i>ṇ</i>	<i>ṅ</i>
Rolled 			<i>r</i>			
Lateral 			<i>l</i>	<i>l'</i>	<i>ḷ</i>	
Vowels.	Front.			Back.		
Close 	<i>i</i>			<i>u</i>		
Half open 	<i>e</i> <i>ä</i> (<i>a</i>)			<i>o</i> <i>o</i>		
Open 	<i>a</i>					

⁵ This is not the orthography ultimately used in the grammar and texts.

The alphabet has been reduced to its minimum as a "broad transcription" so far as the vowels are concerned. Thus *i* may be either tense or relaxed, and the same applies to *u*. The *e* is approximately the French *è*, usually short, and *o* has been made to do duty for a very close sound, not much removed from lax *u* (and indeed *u* is sometimes written for it), and also for a more open sound, close to French "open *o*." The *ā* is between *a* in *man* and *e* in *men*; it interchanges with *e* without semantic distinction. The *a* represents a mixed vowel between French *a* in *la* and English *u* in *but*. Also, it may be the open *a* of "father," but in this case it is usually long (never so in the former case). Length is marked by a colon (:), after the vowel. Consonant length does not enter into Garadjeri phonetics, but there is a half length in vowels not marked here.

The consonant table is fairly self explanatory, except for the plosives. The *b*, *d* and *g* are "unvoiced," i.e. acoustically intermediate between Eng. *b*, *d*, *g* and Eng. *p*, *t* and *k*. Moreover they have no breath discharge after them as in English. This explains the change in spelling, e.g. Garadjeri for Karadjeri, Baljeri for Palyeri, etc. The palatals are marked with the acute accent ('), except the palatal fricative, *j*, which is used for Eng. *y*, so that the others may be written *dj*, *lj*, *nj* where the accent is not obtainable. The *d'* is acoustically between Eng. *dy* and *j*, but much closer to the former. The cerebrals are marked with a point beneath; they are formed by turning the tongue towards the roof of the mouth, and have often been written *rd*, *rn*, etc. by English recorders. Cerebral *r* is not trilled, but the dento-alveolar *r* is lightly trilled. The sign *ŋ* is the "ng" of "sing"; the "ng" of "finger" is therefore *ŋg*, and an *ng* also occurs in which each element is separate, e.g. *jan-gu-na*, I shall go. The bracketed symbol *w* is so treated because it occurs in two places in the table; it is a velar consonant with lip rounding.

2. Morphology.

Garadjeri grammar does not require the breaking up of words into the same parts of speech as in English. It is sufficient to divide them into two kinds, viz. object-words and time-words, each of which takes a different set of "supplements"⁶ in the process of sentence building. Included in the object-words are the English nouns, adjectives, pronouns and most adverbs and prepositions; the time-words are of course primarily the English verbs.

In each group the roots themselves are invariable, with the exception of a few verbal roots, which change their vowel to show a past tense. A root in Garadjeri may be regarded as the minimum element in the word which is not subject to modification in any way (with the one proviso just mentioned). While many of the time words are monosyllabic, as already shown, by no means all are so, and the object words are definitely not monosyllabic, but tend to be disyllabic. There is no space here for a theoretical analysis of Garadjeri roots. What is important to know, as the key to the whole grammar, is the nature of the *Supplements* and how to apply them. These added elements, here called *Supplements*, may be divided into three main groups. One group (A) is applied only to object-words, another (B) to both object and time-words, and a third (C) only to time-words. There are some homonymns amongst them that must be carefully distinguished in use.

⁶ A somewhat similar division was made by me for a Melanesian language in the New Hebrides. See A. Capell, "Grammatical Categories in the New Hebrides," *Bull. School of Oriental Studies*, Vol. VIII, The term "supplements" for suffixes added to words in a series comes from J. R. Firth. See his "The Technique of Semantics," *Philological Society's Transactions*, 1935, quoted and applied to Japanese in S. Yoshitake, "A New Classification of Constituents of Spoken Japanese," *Bull. Sch. Orient. Stud.*, Vol. VIII, p. 1039.

(A) *Supplements Applied to Object-Words.*

The supplements applied only to object-words are the following, in alphabetical order :

- | | | | |
|------------------|------------------|-----------------|--------------------|
| 1. <i>-bari.</i> | 4. <i>-d'a.</i> | 7. <i>-lu.</i> | 10. <i>-yuru.</i> |
| 2. <i>-bia.</i> | 5. <i>-gaḍi.</i> | 8. <i>-mi.</i> | 11. <i>-yurin.</i> |
| 3. <i>-bula.</i> | 6. <i>-gura.</i> | 9. <i>-nga.</i> | 12. <i>-rayu.</i> |

Examples :

1. *-bari* means "having," "possessed of": *d'ando-bari*, "having a woman," i.e. "a married man." See Text IX : 23. In the Northern Kimberley languages there is a similar form *-yari*.

2. *-bia* forms some nouns of agent: *d'ingan*, to strike; *d'inganbia*, a murderer. It is not a very commonly used supplement.

3. *-bula*, a very common mark of the dual number in Australian languages, serves the same purpose in Garadjeri: *muygu*, frilled lizard; *muygu-bula*, two frilled lizards.

4. *-d'a* is a general locative, similarly in usage to No. 9, *nga*. Examples in Laves' MSS. are *balar-d'a*, in one's back; *bira-d'a*, at the base (of a tree). It is also capable of combining with No. 9 to form *-d'anga*, e.g. *bugari-d'anga*, in the dream time; *d'urar-d'anga*, on the beach.

5. *-gaḍi* indicates movement towards a person or place: *d'urar-gaḍi*, to the beach; *mai gan'a ṇad'u-gaḍi*, he brought food to me; *ṇura-gaḍi jangun'a*, let us go to the camp.

6. *-gura* is the sign of the possessive. It is thus added to all pronominal roots: *ṇad'u-gura*, my, mine; *bala-gura*, his or her; *n'undu-gura babala-gura d'ando*, your brother's wife.

7. *-lu* serves a twofold purpose; it is first the instrumental sign, and secondly the agentive sign before a transitive verbal root. (1) *ban'i-lu*, with the hand; *d'ingan-ma gad'u-lu*, (I) hit him with an axe. (2) *Maryu-lu d'ingan man'a*, the man hit me; *gudan-du mira gan'anda*, your mother saw you. This example shows that *-lu* undergoes phonetic change by assimilation; after *-n* and *-r* it becomes *-du*; after palatals it becomes *-d'u*.

8. *-mi* remains somewhat doubtful, as it is rare. Laves suggests possibly the idea of "by," and gives *germil'*, high up (referring to tree burial) and *gerambin'* or *geramin'*, along the western (horizon), but in both cases the supplement is further compounded.

9. *-nga*, a locative, commoner on the whole than No. 4, *-d'a*; *ṇuni-nga*, in that (place), over there; *mulāl jād'āla-nga*, not at home; *wangu-nga*, on a stone. Its compound with No. 4 has already been mentioned.

10. *-yuru* indicates movement from a position: *gangara-yuru*, from above; *jāra ṇaba-yuru*, come away from the water; *walibi-yuru jan'a*, he went from the camp.

11. *-yurin* indicates the reason for something: *ṇana yurin jangun'* What do you want to go for? *Miḷin-yurin*, about a spear, on account of a spear.

12. *-rayu* is a plural sign: *balarayu*, those; *d'uguḍu-rayu*, children; *ṇadurayu*, who? (plural). It can thus be added to any time or object-word, not only nouns in the European sense.

Certain of these supplements may combine with each other, e.g. *ṇad'u-gura-lu*, my, when the object possessed serves as the subject of a transitive time-word, for when two object-words depend on each other, any supplement is added to the first member of the pair (or sometimes larger group): *ṇad'u-gura-lu d'ābulu jun'an'a*, my father gave it to me; *gud'ara-*

lu marŋu min ma-ri-bula-nda, two men are waiting for you. The same matter of word order applies to other supplements as well: *bala-gu d'ando juwa*, give it to that woman (for -*gu* see next section).

(B) *Supplements to Object-Words and Time-Words.*

Certain of the supplements can be applied to both types of root, with somewhat different, though obviously related meanings. The main one of these is -*gu*. Its root meaning is that of purpose, so that applied to an object-word it answers roughly to the Classical Dative Case, English "for": *d'äriara d'uru-gu*, look out for snakes; *ŋad'u-gu jani mala*, make it for me; *jindala d'äna-gu*, tell it to them. As applied to time-words, it still indicates purpose, and may be combined with the future supplement -*l-* to form a more definite future: *ŋad'ulu jani ma-l-gu*, I shall make it; *d'ina ma-l-gu-li*, let us track him. Added to the end of a time-word or phrase (not in the middle of it), -*gu* then shows that the purpose is unfulfilled, i.e. it is hypothetical. Thus *id'a. wiḍiri man-ŋa-ra-gu*, true, he might pull it away; *muläl man'a goi n'undulu, wiḍiri man-ŋa-ra-gu*, if you don't catch the fish he might pull you in; *d'ugu ma-la-ja-ra-gu*, they might be ridiculing you. The particle *ŋala* may divide the -*gu* from the main root: *gad'u ga-wa-ni d'ingan ŋala-gu.*, bring an axe to hit him with (lit. take-(imperative)-hither-hit so-that-for. Note that in this use the future supplement -*l-* is not used with -*gu*.

(C) *Supplements to Time-Words.*

The following supplements are applied to time-words only, and serve to indicate person, tense and mood. There are no distinctions that can be called "voices." This group of supplements is divisible into three sub-groups: (i) those that indicate person: these follow all others that are added to the time-word; (ii) those that indicate other personal relationships, and (iii) those that indicate time and mood.

(i) The supplements that are of a pronominal nature can best be listed alongside the cardinal pronouns themselves, though these, of course, being invariable, come under the heading of object-words.

	Cardinal.	Subject.	Direct Object.	Indirect Object.
Sing. I	<i>ŋad'u</i>	- <i>ŋa, n'a</i>	- <i>n'a</i>	- <i>d'a</i>
2	<i>n'undu</i>	- <i>n</i>	- <i>nda</i>	—
3	<i>bala</i>	—	—	- <i>la</i>
Dual I incl.	<i>ŋali</i>	- <i>li</i>	- <i>ŋalin'a</i>	- <i>ŋaligu</i>
I excl.	<i>ŋal'a</i>	- <i>l'a</i>	- <i>ŋal'an'a</i>	- <i>ŋal'agu</i>
2	<i>n'unbula</i>	- <i>nbula</i>	- <i>n'unbulin'a</i>	- <i>n'unbulagu</i>
3	<i>nanḡud'ara</i>	- <i>bula</i>	- <i>bilin'a</i>	- <i>bulagu</i>
Plur. I incl.	<i>ŋan'd'oro</i>	- <i>n'a</i>	- <i>ŋandirin'a</i>	- <i>ŋandirigu</i>
I excl.	<i>ŋan'aē?</i>	- <i>jaŋa</i>	- <i>ŋan'in'a</i>	- <i>ŋan'agu</i>
2	<i>n'ura</i>	- <i>jururu</i>	- <i>n'irin'a</i>	- <i>n'uragu</i>
3	<i>nanḡoro</i>	- <i>ja</i>	- <i>d'in'a</i>	- <i>d'anagu</i>

? This is the coastal form. The inland dialect has *nganina*, but in other pronouns agrees with the coast, except that -*nda* is replaced by -*nggu*.

Two points call for notice : whilst it is generally necessary for one of the tense-supplements to intervene between the root and the pronominal supplements, yet it is also possible to add the latter immediately to the root in an aorist sense. Secondly, the forms in columns 3 or 4 may be combined with those in column 2. The use of column 1 is necessary only for emphasis. examples : *jinda-na-d'ana-gu*, tell I them to, i.e. I tell them ; *jinda-la-d'a*, tell me ; *ju-wa-la*, go to him. The last two examples, of course, involve tense-supplements. Also : *miṛa ga-bula*, they two look ; *gamba-n'a*, I cook (an alternative to *gamba-na*) ; *bara-lu gambaiali-gu*, the sun might burn us-two (-*gu* hypothetical, as above) ; *d'ugurul'*, *n'ura ṛawari*, make a mistake, and you die ! *N'aṇara gulba bala* ? When does he come back ?

Examples in the Inland dialect are : *jarani*, *gala miṛa gan'an'aṅgu*, come along, I can see you ; *marjo-lu min ma-ri-ṅgu na-d'a-ṅga*, a man is waiting for you (-*lu*, A.7, -*ri*-, C.9 (below), -*ṅgu*, B. (above), -*d'a*, A.4, -*ṅga*, A.7) ; *ju-ṅgu-na-ṅgu*, I will give it to you (-*ṅgu*, C.8, combined with -*gu*).

In a few cases the subject-supplement precedes the object-supplement : *ṇana ṇurin d'ina-ri-n'a-n* ? why are you following me ?, as against *d'inarin-ṇal'an'a*, you follow us-two.

(ii) A supplement -*wa*- is added to the root to indicate reflexive or reciprocal action. This is not used alone, but in combination with some of the forms in (i) above : *d'ābir ma-lga-ja-wa-ṇi-n'a*, they are chatting with each other ; *d'ubug d'andi-wa-ri-n'a*, he covers himself with ashes ; *d'ai-ja-wa-ṇu-ṅgu*, they met with each other. An alternative expression is seen in *gud'ara d'ugudu guli gan gin'āṅgud'ara*, the two boys quarrelled with each other.

(iii) The following are the temporal and modal supplements :

1. -*ba*-. This indicates a recently past time ; and is most frequently used in words compounded with *d'a*-, put, and *ma*, take (see below for such compounds). So *mālga ma-n-ba-na*, I looked for it. The -*n*- is treated below, No. 5.

2. -*di*-. This supplement is added chiefly to the root of the time-word, even in the case of *d'a*- and *ma*- compounds. It indicates continuity of action, and is undoubtedly related to No. 9, -*ri*-. Laves' notes give *ma:ndi*, to walk ; *d'a:ndi*, to do, the continuative forms of *ma*- (not used, as ambiguous) and *d'a*- already mentioned. The -*n*- is once again No. 5. Example : *ma:ndi jan'āri*, he is walking, where the second root is *ja*-, go. So also *Jāra ma:ndi*, go outside !

3. -*d'i*-. This supplement has not been satisfactorily identified yet. It occurs chiefly with -*gu* : *gaundan'aralagud'i*, I called this fellow (not you). The example occurs in Laves' notes, who, however, was not able to explain it.

4. -*l*-, sign of incomplete and future action. It is mostly used in its simple form in the imperative, and frequently compounded with -*gu* in the future. So *jinda-la-d'a*, tell me ; *d'uḡa ma-l-gu-n'a*, let us make fun of him ; *bara ma-l-gu-li*, let us-two run away.

5. -*n*-. This supplement has no temporal force, but simply serves to mark a root as a verb. It may even be used in a future tense, and is very frequently followed by some other supplement which serves to mark the tense more clearly. So examples under 1 and 2 above : *mulāl ṇaba-lu d'ā-n, ṛumbunga wanadi* : he did not come for the rain, he is at home. A very frequent combination is -*n-gu*, marking the future, as also *n-ṇa* ; -*n-ba*-, marking the near past, is also common.

6. *-ni-* is local, not temporal, and marks movements towards the speaker: so *ga-wa*, take it, as against *ga-wa-ni*, bring it.

7. *-n'a-*, according to Laves' notes, marks the present time, whether complete (perfect) or still in progress. So *n'āṇa-n'a-ṇa ṇala ṇad'ulu*, I have seen it for myself. It combines also with *-ri-* to mark a definitely progressive present: *ja-n'ā-ri*, he is going. In one example to hand it takes on a conditional force: *d'ābulu-lu mīra ga-n'a, bāra d'inga-n-u*, if his father saw him, he might beat him.

8. *-ṇ-*. This is a past tense sign, with certain roots only, practically limited to the 3rd person singular: *d'āṇu*, he put it; *d'ingaṇu*, he hit.

9. *-ṇ-*. Also a past tense sign, chiefly with the 1st person singular, which then loses its *-ṇ-* and makes a resultant *-ṇa*: *ma-n-ṇa*, I took it.

10. *-ri-*. A sign of a condition or continued state: *ja-n'a-ri*, he is going. The *-n'a-* expresses the present action; *-ri-* the fact that it goes on. So in *wai n'undu mālga d'ārin*? Are you tired? *d'ā-* is the common auxiliary root, "put," "be in a state," "have" (as an ailment, etc.); *-ri-* expresses the continued state, and *-n* indicates the 2nd singular subject. The answer (Inland dialect) is *maṇad'āra mālga d'a-ri-a-ṇa*, "I am not tired."

11. *-ra-*. There is a double use of this suffix, which generally comes at the end of the entire compound. It is very common in the imperative and appears to have a continuative sense. Examples: *ṇana-gu ja-n'a-na-ra*? what are you coming for? i.e. what do you want? *bul'ar ju-wa-n'a-ra*, give me some string; *mulāl ju-ṇgu-ṇa-ra*, I won't give you any; *gaunda-la-ra bala-gu*, call out to him; *bun'd'a jinda-la-ra*, say it slowly. It is also used in the second clause of a pair to indicate consequence: *ṇaḍu-lu d'ingan d'uguḍu-raṇu bala-guru ṇad'c ga-ra-ja*? who hit those boys (and made) them cry? i.e. so that they cried?—*Mai ga-wa-ni-d'a-ra, wo:ba juṇhu-ṇa-ra*, bring me food, (and) I will give (you) a little.

12. *-wa-*. A supplement indicating the imperative: *ga-wa-i*, take them away; *ga-wa-ni*, bring here.

These examples will have shown that Garadjeri has an almost unlimited power of adding supplement to supplement to express shades of meaning. At the same time, it is possible to use none of the last group of supplements at all, at any rate in the imperative the simple stem sometimes is enough: *mīra ga!* Look! A few examples have already been given in which the person signs were added directly to the root. More usually, however, one or more of the last group of supplements intervenes. To close this sketch of grammar, some phrases will be given in which a considerable degree of agglutination is to be seen. It is, however, first necessary to state that many of the verbal roots are compounded of an object word and an auxiliary time-word, chiefly *d'a-* *ma-* and *ja-*. So from *bina*, ear, is derived *bina ga-*, take the ear, i.e. hear; *d'unṅa d'a-*, extinguish, from *d'unṅu*, fire, and *d'a-*, put. Finally, a very few verbal roots change the vowel to indicate past time: *ju-*, give > *ji-*; *bu-*, hit > *bi-*.

Illustrations of the agglutinative process: *bina ga-ri-gu-ṇa*, we shall be hearing (*-ri*, continuative, with *-gu-*, future, and person ending); *d'ani ma-ri-waṇi-n'a-la*, he is covering himself all over with it (*-la*); *mīra ga-ṇgu-ṇa-n'imbili-n'a*, I might look round for you two; *gulba-ja-ja-bilin'an-d'i*, they had already brought them back; *mīra ga-n'ā-ri-bula-in'a*, they-two are looking at us; *ju-ṇgu-ṇa-nda-ra*, I will give it to you (coast dialect; inland would be *ju-ṇgu-ṇa-ṇgu-ra*).

These notes will be sufficient to indicate the general type of Garadjeri grammar and to interpret the texts following. Details such as the order in which various supplements may

combine and the order of words in the sentence must be gathered from a study of the texts which now follow.

TEXT I. THE CULTURE HEROES, GAGAMARA AND GUMBAR.

1. *Gud'aralu marŋu gaɖu mana'gula ba:ga. ɖaɖugud'ara gin'angud'ara ? Gumbar,*
Two men were-cutting wood. Who-two they-two ? Gumbar
Gagamara. ɖana ba:ga ? Bila:wal. 2. *Warad'a marŋu ŋana-gu ? Galiguru.*
(and) Gagamara. Which trees ? Red gums. One man what-for ? Bullroarer.
Gud'ara jenda. Wai gulbaguli ? ɖawai, ŋad'ugura gaɖi ŋura. Lani ŋura
Two talk. ? We-two-return ? Yes, my to country. Close country
ŋaligura. 3. *Wai n'undu bararga ? ɖai, warug janguli, gala gai jan'äri,*
our-two. ? you sorry ? Yes, quick let-us-two-go, and bye and bye he-goes,
miŋa gan'iri. 4. *Balabala d'ando magurd'a. Wan'd'ar gad'a babala ? D'ingalguli ?*
he looks. There woman track-in. What-shall we-do, brother ? We-two-shall-
Muläl, d'ando ŋaligura. 5. *Muläl d'inganagu. ɖaligura d'ando gabali.*
kill ? No, wife of-us-two. Not to-kill. Of-us-two woman wife.
ɖan'd'oro warad'a muwar. 6. *ɖawai, muläl mabu. Jago ŋd'ugura n'umbala,*
We-all one language. Yes, not good. Husband my you-two,
muläl d'ingala n'umbalalu ŋad'u. 7. *ɖad'ugabali n'umbalagu. ɖawai, mabu n'undu*
not kill you-two me. I wife for-you-two. Yes, good you
d'ando. Muläl guligu bala d'ando. 8. *Balabala malu marŋu guli gad'a gaɖilu.*
woman. Not to-fight that woman. There plenty men fight with boomerang.
ɖawai, janguli lani marŋu gaɖi. 9. *ɖaɖugud'ara n'umbala ? ɖal'a Gagamara,*
Yes, let-us-two-go close men to. Who-two you-two ? We-two Gagamara
Gumbarŋu. ɖana ŋura ? ɖal'a ŋura Gulumbur. 10. *ɖawai, gin'angaranyu*
and Gumbur. What country ? We-two country Gulumbur. Yes, they
d'aijawanira. 11. *ɖana gad'a ? Warain mai. Warain'aranyulu muläl gad'a mai.*
come-to-each-other. What doing ? More food. Other-men not (got) food.
12. *ɖawai, muɖa. Jangun'a miŋad'a gaɖi, jindaraja malulu marŋu.* 13. *ɖaɖu ?*
Yes, nothing. Let-us-go look to. are-talking many men. Who ?
Balagud'ara. Jand'a d'anga marŋu gud'ara, gala jend'a. ɖana gad'a jindaraja jälira ?
Those-two. North in men two, then north. What are-talking before ?
14. *Walibingga. ɖawai, mada, jindalgaja. ɖuni jangun'a. Gara.* 15. *Gangara*
In-camp. Yes, sh!, they-will-talk. This-way let-us-go. West. Up
jangun'a. Wai ŋaba wanadi ? Lin'd'ar gaɖi. Gaɖaga walibi wanduguli.
let-us-go. ? water is ? Lindjar towards. Tired camp we-two-shall-be.
16. *Gala janguli bugula garal'a. ɖawai. Mada, jangun'a bala gaɖi wangu.*
Then let-us-two-go early cool. Yes. Sh! let-us-go that to rock.
17. *ɖana wangu nad'a ? Miŋa ganguli. Lani. Gin'anga ! Baiar.* 18. *ɖawai,*
What rock here ? Let-us-two-look. Close. That-one ! (It is) Baiar. Yes,
gul'a jend'a. N'anumada muwar. 19. *ɖaligu gui gad'a ɖanalü*
south go. Njangumada language. For-us-two meat (is). With-what
d'ingalguli ? Warad'a d'ingalguli galiguru. 20. *ɖaligura gui, d'unŋu*
shall-we-two-kill-it ? One we-two-shall-kill-it bullroarer. Our-two meat, fire
bulgun. Wan'd'a ? Muläl gad'eri. Janguli. D'unŋu bulgun. 21. *Lani,*
smoke. Where ? Not far. Let-us-two-go. Fire smoke. Close.

niamaringa. Wai yaba? Bala yaba. Wan'd'a? Balaja wangunga. 22. Jalajala.
sand-on. ? water. That water. Where? There stone-on. They-went.
Qawai, gala wanduguli walibi.
 Yes, then let-us-two-be camp.

Translation.

1. Two men were cutting down trees. Who were those two men? They were (the brothers) Gumbur and Gagamara. What sort of trees were they cutting? They were red gums.
 2. What was the one man's purpose? (They were) for bullroarers. The two men talked. "Are we coming back?" (said one). "Yes, we are coming back to my country." "The country of both of us is close." 3. Are you sorry? "Yes" (replied the other), "Let us hurry." Then by and bye (as they walked, one) saw something. There was a woman in the track. "What shall we do, brother?" (said the one), "Shall we kill her?" "No" (he replied), "she is a wife for both of us." 5. Don't kill her. She is a wife for both of us. We all have the one language." 6. "Yes, it would be wrong of us." (They came up to the woman and she said to them) "You two are my husbands, don't kill me; 7. I am your wife." "Yes" (they replied), "it is all right; you are 'wife,' we are not going to hit that woman."
 8. There was a number of men fighting with boomerangs. "Yes" (said the two brothers), "Let us go close to the men." 9. (The men said to them), "Who are you two?" "We are Gagamara and Gumbur." "What is your country?" "We two belong to Gulumbur."
 10. "All right," the men came to each other (i.e. formed a group). 11. What was their purpose? They wanted more food. The other men had not food, 12. no, nothing. "Let us go and look," the group of men were saying. 13. "Who?" "Those two. There are two men over northwards there." "What were they (the mob) talking about before?" 14. "In the camp." "Yes. Sh! Let them talk." "Let us all go this way" (they said). "West. 15. Let us go up." "Is there any water?" (asked some). "In the direction of Lindjar (there is)." "We shall be tired when we reach the camp" (said the two). 16. "Well, then, let us two go early, while it is cool." "All right. Sh! We are (all) going to that rock." 17. "What rock is there here?" "Let us-two have a look." "It is close. There it is! It is Baiar." 18. "Yes, (and now) we are going back." They were talking Njangamada. 19. "There is meat for us two. What shall we kill it with?" "Let us kill one (kangaroo) with a bullroarer." 20. "There is meat for both of us, with fire and smoke." "Where?" "Not far away. Let us both go." Fire (and) smoke, 21. close by, on the sand. "Is there water?" "There is water." "Where?" "There, on the rock." 22. They went to it. "So it is" (they said), "then let us two camp (here)."

Notes.

There is not much difficulty in the text; the difficulty in all the tales lies in deciding who is the speaker in some of the sentences. The narrator gave almost wholly dialogue, impersonating every actor himself, so that the assignment of parts was not always clear, and a good deal of questioning had to be done.

The first text is a general introduction to the two brothers, whose wanderings are the subject of the first five of the ten tales. They are mentioned by Piddington (*Oceania*, Vol. III, p. 51) under the forms Gumbarangor and Gagamaraing. See further in concluding notes to this paper. In sentence 1 the questions are those a hearer might put to the narrator; in

this case began by putting even his introduction in that form, instead of in straightforward narrative. It will be noticed that at this time the bullroarer (*galiguru*) is not a secret object ; Text II explains how it became so. 3. *wai* is an interrogative particle not translatable in English. The word-building processes will be noticed in comparison with the grammar notes, e.g. in 3 *ja-n'ä-ri* is from a root *ja-*, go, with supplements C. (ii) 7 and 10 combined. So it is a present continuative, "is going." 5. *muläl dinganagu*, the hypothetical supplement, is often used after the negative imperative ; the person is not sure whether the event is going to happen as yet ! 6. *Jago* is the term applied to sister's husband or wife's brother, as well as to one's own husband. Obviously she could not be the wife of both men. 8. *Balabala*. *bala* is a demonstrative root, but it may point to places as well as persons ; context decides. 9. *Gulumbur* is not on Dr. Elkin's map, but is apparently some spot within Migiga territory. 10. *gin'änya-ränu*, plural of *gin'änya* ; this is the 3rd person pronoun root common in the Dampier Land languages ; *d'ai-ja-wani-ra*, reciprocal (*-wani-*) plural (*-ja*) present (*-ra*), "they are meeting," from *d'ai-*, "come." 11. *gad'a* is a particle used between root and verbal auxiliary, untranslatable, or sometimes, as here, to replace a verb understood. It is found in Njigina and some of the neighbouring languages. 12. *miä-d'a gadi*, the suffix *d'a* is Supplement A.4, showing that *miä*, "look," here has a substantive force ; there is nothing in the word itself to class it as "verb" or "noun," except its function in a given case. Here it takes the object-word supplements. 13. *jan'd'a* : "north." The cardinal points are : N. *jan'd'a* ; S. *gul'a* ; E. *gagara* ; W. *gara*, and these are used rather than a vague "this way," "that way," although the expressions *na:niñu gan'ana*, "I go this way," and *bala ñara jangun'a*, "we go that way," are also found. 17. *Miä ganguli*, "let us look" : for *miä* see 12 above ; *ga-* is "take," *ga-n-gu-li*, "take-shall-we-two" (*-n-*, Supplement C. (11) 5, *-gu*, B. *-li*, C. (i) group). 21. *niamaringa*, "on the sand," or it can be "hill" : *gumbar* is a rocky hill, *niamari* a sand dune.

A few texts relating to social institutions as established by these brothers follow. They should be compared with notes in Piddington's articles.

TEXT II. THE BULLROARER FORBIDDEN TO WOMEN.

1. *Bala gad'a wiäi mari jäda d'andolu. Dawai, mabu gin'änya.* 2. *Lani*
That is playing shield woman. Yes, good she. Close
janguli. Qadu n'undu ? Qad'u D'äbuga ; ñad'u gabäli n'undugu. 3. *Dawui.*
let-us-two-go. Who you ? I Djäbuga ; I wife for-you. Yes.
Jangun'a gul'a. Wan'd'a gadi ? Qunia. Wan'd'a gadi ñura ? Mendar 4. *Wai*
Let-us-go south. Where to ? Over-here. Where to country ? Mendar. ?
ñaba ? Qaba wanadi. Wai nagula ? Jindanbula. Nad'a lani. 5. *Garagara*
water ? Water is. ? salt-water ? They-two-say. Here close. West
bala. Qanagu gui ? Jangun'a. Gara jan'aja. Gangara niamariyga jangun'a.
there. What-for meat ? Let-us-go. West they-go. Up hill-on let-us-go.
6. *Gangara niamaringa jangun'a. Dawai. Qana gui ? Bila:wila. Qana ñura*
Up hill-on let-us-go. Yes What meat ? Sole. What country
nad'a ? Qabal'a. 7. *Jangun'a gangara, gangara gul'a. Walibi wandugun'a.*
here ? Ngabalja. Let-us-go up, up that-way. camp let-us-stay.
8. *Dawai, gui, gui.* 9. *Winiini ! Jandan ñala-gu. Gui ñan'd'orogu.*
Yes, meat, meat. Emu ! I'll kill it. Meal for-us.

10. *Gambalgujan. Jaya marin gui, wai.* 11. *Gala gamba, mabu. Wan'd'a*
We'll cook it. You take-out meat, eh! Now cooked, good. Where
jangun'a? Gangara, gumbara gadi. Warug jangun'a. Wai yaba? Ijai, yaba
shall-we-go? Up, stone to. Quickly let-us-go. ? water? Yes, water
wanadi. 12. *Malu gui wanadi yabanga. Nana gui? Winini. N'undu*
is. Plenty creatures are water-at. What creatures? Emus. You
jara nyuni gara, nad'u na:ranu. 13. *N'undu, d'ando, mana wandaja. Lani jarä*
go this-way west, I around. You, woman, sitting be. Close go
gud'ara marju. Mamurumuru. Ijanalu? Galiguru. 14. *Gud'ara warain waran'd'u*
two men. Threw (at it). What-with? Bullroarer. Two one one
marju. Gui naligu. Widiiri malguli walibi gadi. D'ando, d'ungu bunala,
man. Meat for-us-two. Play we shall have camp-at. Woman, fire light-for-it
wudu d'ungu. Malu nad'a gui. 15. *Ijawai, jarani warad'a. Bunalguli nad'a*
big fire. Plenty here meat. Yes come one. Let-us-two-light here
d'ungu. Malbara nad'u d'ungu. 16. *Ijawai. Bidi d'alguli wudu bidi, gui gamba*
fire. Not-like I fire. Yes. Hole let-us-put big hole, meat cook
yala. 17. *Gala, d'algun'a d'uranga. D'ubalabala. Mada, gamba yala.*
then. Right, let-us-put-it oven-in. Cover-it-up. Ah, cooked then.
18. *Gud'ara marju, wanalanu, gangara gumbaranga. Jan'aribula? Ijawai.*
Two men, youths, up rocks-on. Are-they-two-coming? Yes.
Wan'd'a gadi? Na:nyu. 19. *Wan'd'a? Lani jan'aribula. nan'd'oro gadi.*
Where to? This way. Where? Close they-two-are-coming, us to.
Binbin, Näl'abiga jaranibula. 20. *Nad'a gadi mana. Wai gui gamba galaia?*
Binbin, Näljbiga they-two-come. Here to sit. ? meat cooked now?
Jaya mala. 21. *Wambar nad'a nangud'ara wanalanu. N'umbalagu warain gui;*
Take-it out. Hungry here these-two youths. For-you-two the meat:
nyaranun'. 22. *Mabu. Gad'eri nyuru jan'al'a. Wan'd'a gadi? Ijuni gadi jan'd'a.*
eat-it-all. Good. Far from we-two-came. Where to? Hither to north.
N'ura wan'd'a gadi? 23. *Ijan'a gul'a. Wai n'umbala galiguru? Muläl. A! Wai*
You where to? We south. ? you-two bull-roarers? No. Ah! Here
n'umbala gud'ara galiguru. Miräringu gawabula. 23. *Galaia, gala n'umbala. Gala*
you-two two bullroarers. In-hand carry-them. Now then you-two. Now
jarabula; gala nan'a.
you-two-go; now we.
24. *Bala mira gan'ana malu d'ando. Wan'd'anga? Gul'agul'a, bala gul'a,*
There I-look-at plenty women. Where-at? Southwards, there south,
wudunga niamari. 25. *Bun'd'a jangun'a, bara malajagu. D'agad, d'agad, d'agad,*
on-big hill. Slow let-us-go, lest-they-run-away. Sneak, sneak, sneak,
lani. Marju, marju walan'u, malulu d'ando jindanaja. 26. *Warad'a d'ando. Mabu.*
close. men, men strange, plenty women talking. One woman. Good.
Mayru gud'ara mabu muläl guli d'adu. 27. *Gaga, d'äbulu, gaga d'äbulu n'uragura.*
Men two good not injure. Uncle, father, uncle, father yours.
Ijawai, nan'agura. 28. *Muläl nan'a wulgu. Wan'd'a gadi n'ura? Nad'a gadi. Nad'a*
Yes, ours. Not we afraid. Where to you? Here to. Here
galiguru. 29. *Jalajala, Gadunbidi. Gara jangun'a d'urar gadi. Ijana gad'a bala?*

bullroarers. Jalajala, Gadunbidi. West let-us-go sea to. What — that?
D'ungu, bulgun. 30. *O! Maryu wanadaja gara. D'ungu jalira. Binbin(ŋ)ga*
 Fire, smoke. Oh! Men are west. Fire in-front. Al-Binbin
jangun'a. Jalira marŋu. Gagara, gud'ara marŋu, warad'a d'ando. 31. *Gagamara,*
 let-us-go. In-front men. East, two men, one woman. *Gagamara,*
Gumbar. Bala jän'araja. Ųaduraru? Ųanana ŋan'a. 32. *Wan'd'a ŋuru?*
 Gumbar. There they-go. Who (are-they?) Let-us-see. Where from?
Gad'ari ŋuru ŋura, Jän'd'a . . . 33. *Wan'd'a gađi jän'arijuru? Ųuni gađi*
 Far from country, North . . . Where to you-are-going? This-way to
ŋura. 34. *Galaia. Mađi ŋan'a, gul'a. Miŋa galula. Marŋu! Wan'd'a?*
 country. So. Go-on we south. Let-us-see-them. Men! Where?
Balabala gul'a. Jangun'a balaguru gađi marŋu. 35. *Ųana marŋu gala? Ųal'a*
 There south. Let-us-go those to men. What men now? We-two
d'adu muwar. Ųawai, balabala jän'araja. Walan'u, warad'a d'ando.
 no-good language. Yes, there they-come. Strangers, one woman.
Gin'angud'ara. 36. *Go! Jaranaja lani, nad'a gađi wandugun'a. Muwar*
 They-two. Oh! They-come close, here to let-us-camp. Talk
bina gariguna. Gagad'eri d'anga ŋura. 37. *Gagararu, jan'arajana, jindaribula*
 we-shall-hear. Far at country. Uncles, we come. They-two-said
d'anagu: 38. *Ųana n'umbala? Ųal'a garimba gud'ara.* 39. *Mabu; ŋana d'ando?*
 to-them. What you-two? We-two Karimba two. Good; what woman?
Bal'eri. Ųadugura jago? Ųal'agura. Wai n'uralu balarijugu galiguru? Ųawai,
Palyeri. Whose? Our-two. ? you are-cutting bullroarers? Yes
nad'a balarajana. 40. *Mabu. N'ura marŋu, muläl d'uguđu. Wan'da naranu?*
 here we-are-cutting. Good. You men, not children. Where those?
Ųuniŋuni. 41. *Waran'd'agu naba. Wan'd'a gađi n'unbula? Ųal'a ŋuni gađi mađi.*
 Over-there. At-another water. Where to you-two? We-two hither to going.
 42. *Galaia Ųal'a bul'i Ųal'a d'ängala. Ųuni gađi jän'aril'a; wandugul'a Ųal'a.*
 Now we-two tired we-two legs. Hither to we-two-go; will-camp we-two.
 43. *Galaia, n'ura mana nad'anga. Gala Ųal'a mađi. Wawugu jangun'a.* 44. *Wan'd'a?*
 Now, you sit here. Then we-two going. Quickly let-us-go. Where?
Bala Ųaligura ŋura; Gumbara wanadi, gangara wudu gumbara. Bala lani wanadi.
 That our-two country; Gumbara it-is, up big rock. That close is.
Da'la bara manguli Ųala. 45. *Wan'd'anga bara manguli? Jurgaragara. Ųawai.*
 Now let-us-two-men. Where shall-we-two-run? Evening. Yes.
Nad'a Ųaligura ŋura, babala. Nad'a wanadaja. 46. *Garibila, d'ando. Minmala*
 Here our-two country, brother. Here (they) are. Stay-still, woman. Wait
Ųal'agu. Mabu d'algu'l'a ŋura balamuru. 47. *Ųawai. Gala mabu*
 for-us-two. Good we-two-shall-get country fix-up. Yes. Now good
d'anbali. Jarani, d'ando, mira ga ŋura, gangara, ganiŋ. Ųiribiri. Gad'ari
 we-have-set-it. Come, woman, look-at country, up, down. Ngiribiri. Far
janul'a Ųala. 48. *D'a:la jindaril'angu. Nad'a muläl d'andogu.* 49. *N'iräni*
 we-two-went then. Now we-talk-to-you. Here not for-woman. Behind
d'anga d'ando, muläl muwar. Muläl nad'agu n'ayan'a galiguru. 50. *Marŋulu man'an,*
 at woman, not talk. Not for-here see bullroarer. Men only,

muläl d'andolu. D'amal d'ando. Maryugura. Id'a, *muläl mun'd'u, 'dingalajana*
 not women. Quiet woman. Men's. True, not lie, we-shall-kill-you.
n'irinagu. *Muläl jindalan'd'anagu d'ando.* 51. *Mabu n'undo d'ando, n'undu muläl*
 Not you-tell-them women. Good you woman, you not
muwar(i)di. *Gun'ungun'in mana nan'd'oro, warad'a bari d'ando, wandugun'a*
 be-talking. Gunjungunjin stay we, one perhaps woman we-shall-camp
nad'anga qura. 52. *Gul'a, gagara, muläl muwar n'undu.*
 here country. South, east, not talk you.

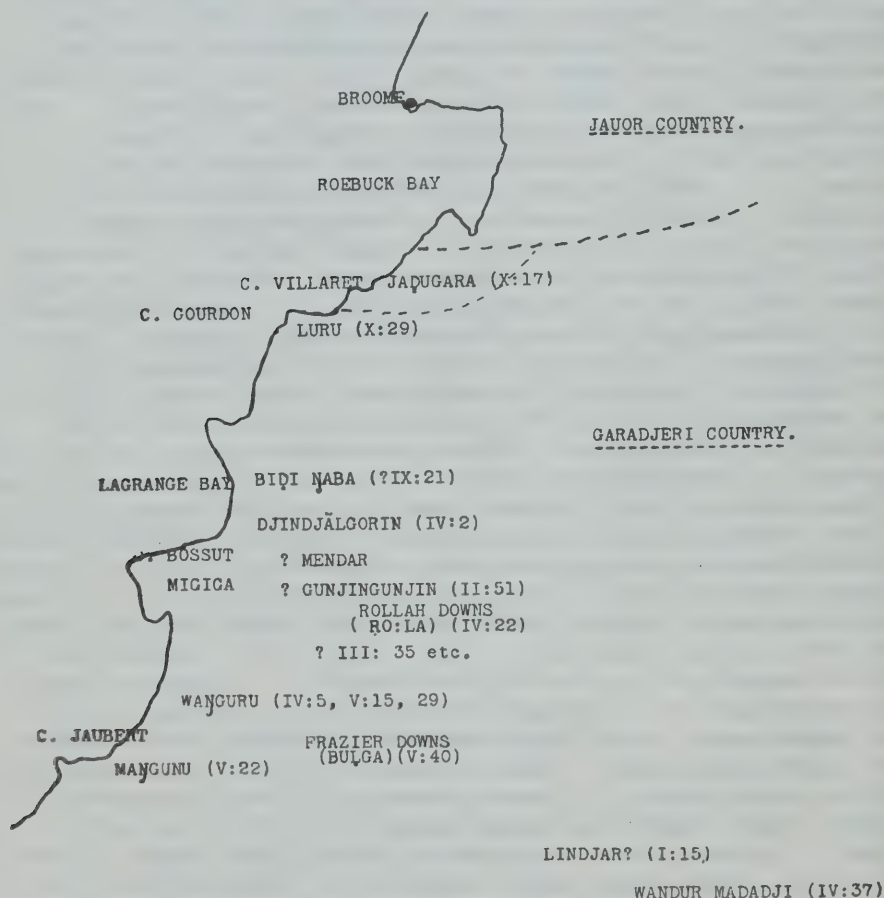


Fig. 1. Map of Garadjeri horde countries (after Professor Elkin).
 Only places mentioned in the texts are marked.

Translation.

1. "There is a woman playing with a shield." "Yes, she looks good. 2. Let us go up close." (The two approach the woman and one asks): "Who are you?" "I am Djäbuga" (she replied), "I am wife to you." 3. "So" (said one man), "Let us (all) go that way." "Where shall we go?" "Over there." "What country shall we go to?" "To Mendar." 4. "Is there water there?" "Yes, there is water." "Is there salt water too?" The two men talk together. "Yes, close by here, 5. over to the west." "What meat shall we go for?" They all went westwards. 6. "We'll go up to the hills" (they said). "All right." "What meat is there?" "Some sole." "What country is this here?" " (This is) Ngabalja." 7. "Let us go up, up that way, and camp there." 8. "All right, (I see) an animal, an animal. 9. It's an emu! I'll kill it." "It will be meat for us all. 10. We shall cook it. Eh, you're taking the food out?" (this to the woman). 11. "Ah! it's cooked now, good!" (After the meal, one says) "Where shall we go?" "Up, on to the stones. Let's go quickly." "Is there any water?" "Yes, there is water, 12. and there are plenty of animals at the water." "What sort?" "Emus. You go that way, I'll go around. 13. You, woman, keep sitting there." The two men went up close. One threw at (an emu). With what? With a bullroarer. 14. One man got three. "There's meat for us" (he said), "now we can have a corroboree in the camp. Woman, get a fire ready for it, a big fire. There is plenty of meat here." 15. "Yes, come on, one of you" (the woman said), we-two will make a fire here. I am tired (of making) fire." 16. "All right, let us-two dig an oven, a big oven and cook the meat." 17. "All right, we will put it in the hole and cover it up." "There, now it is cooked."

18. "There are two young men up there on the rocks." "Are they coming?" "Yes." "Which way?" "Here." 19. "Where?" "The two of them are coming close to us." "The two who are coming are Binbin and Näljabiga." 20. "Sit down here. Is the food cooked now? Take it out. 21. These two youths here are hungry. Here is food for you two. Eat it all up." 22. "Good" (replied the youths), "we have come from afar." "Where are you going?" "We are going up north." "Where are you (three) going?" "We are going south." "Have you two got bullroarers?" "No." "Ah! Well, here are two bullroarers for you. Carry them in your hands. 23. There you are, you two. Now off you go, we shall be moving too."

24. (One of the two original men said) "I see a number of women there." "Where?" (said the other). "Down south, that way on the big hill." 25. "Let us go slowly, lest they run away; sneak, sneak, sneak up close." 26. The group of women said, "There are strange men coming, with one woman. Don't let us do any harm to the two men." 27. (The two men and the woman reach the mob and say) "We are your uncle, your father, your uncle, your father." "Yes," they reply, "belonging to us. We are not afraid." "Where are you going?" "This way. Here are bullroarers. 29. (That way lies) Jalajala (that way), Gadunbidi. Let us go over westwards towards the sea. What's that?" "Fire, smoke." 30. There are men to the west. "There's fire again. Let us make for Binbin." "Men once again; there, two men and one woman." 36. "They are Gagamara and Gumbar." "There they go" (said the brothers); "who are they?" "Let us see, 32. where (do you people) come from?" "From a far country northwards we come. 33. Where are you going?" "We are going to this country." 34. "So; we are going on southwards. We

are going looking . . . " Men ! " " Where ? " " To the south. " " Let us go to those men. 35. What men are they ? " " We cannot understand their language. " (Meanwhile the men were saying) " Yes, there they go ; strangers, with one woman. There are two (men). " 36. " Oh, they are coming close ; let us make a camp here. We shall hear their talk. " 37. " Uncles we, are coming from a far country " the two said to them : 38. " What are you two ? " " We are Karimba men. " 39. " Good ; what is the woman ? " " She is Paljeri. " " Whose wife's mother's mother ? " " Belonging to the two of us . . . Are you people cutting bullroarers ? " " Yes, we are cutting them here. " 40. " Good. Now, you are men, not children. " " Where are your wives ? " " Just across here, 41. at another water-hole. Where are you two going ? " " We are making this way, 42. but we are both knocked up, we'll go just over here and make a camp. 43. Now, you fellows sit here and we will go. Let us go quickly. " 44. " Where ? " " That is our country, Gumbara, up amongst big hills. It is not far. " " Then let us two run away to-day. " 45. " Where shall we run ? It is evening. " " Yes, here is the country of us-two, brother. Here they are. 46. Woman, you stand still. Wait for us-two here. We shall fix the place up properly. " 47. " All right. " " There, we have fixed it up properly. Come along, woman, look at the place, up and down ; it is Ngribiri. We-two came a long way then. 48. Now, we are telling you. This place is taboo for women. 49. Women are to stay behind, and not talk. They are not to see bullroarers here. 50. It is for men alone, not women ; women must keep quiet. The place belongs to men. That is the truth, it is no lie, and we shall kill you (if you break the rule). You (i.e. the woman in the story) are not to tell the women. 51. You are a good woman, you are not to be talking about it. We sit down at Gunjingunjin, along with perhaps one woman, and we shall camp here in this country, 52. southwards and eastwards, and don't you say a word ! "

Notes.

There is no historical connection between this and the preceding texts, nor indeed between texts at all. 1. *jaḍa* is a small, light shield ; the heavier type is *garbina*, a word common as far east as the Ord River. *widi mari*, lit. " is having a game, " auxil. *ma* with *-ri*, Supplement C. (ii) 10. The following sentence is a remark by one of the brothers, who catches sight of her. The other then takes up the dialogue. 2. *Djäbuga* is mentioned in this connection by Piddington (*Oceania*, Vol. III, No. 1, p. 51). *gabali*, " wife, " the relationship, not the actuality. A man speaks of *ṇad'ugura d'ando*, " my woman, " for " my wife. " 3. *Mendar* is not mentioned on the map. Note the insistence on water before they attempt to go to any place mentioned. 6. The word *gui* or *goi* (with close *o*) is often difficult to translate ; it means any animals, reptile or fish, according to context, as is the ordinary word given for " kangaroo. " It also means " flesh food, " as against *mai*, vegetable food. Here it is " fish, " referring to *bila:wila*, a sole. *Ngabalja* country is also missing from the map, but *ṇura* is again a difficult word ; it may mean one's horde-country, one's camp (though this is generally *walibi*), or just " a place. " 12. *na:raṇu*, is the plural of *na-*, " this, " which takes a number of different supplements in different meanings. Here *na:raṇu* is " these (parts), " " around here. " Other compounds are : *na:ni-ṇu*, this way, *na-ṇu*, that way (the *-ni-* in the first case is C. (ii) 6, " this way "), *na-d'a*, " here " (A.4) and *na-d'a-ṇga*, " here, at this spot, " with *-ṇga*, A.9. 13. *jāra* is *jā-ra*, C.(ii) 11, but without person sign (here it would be *jā-ra-bula*), as often. 14. *widiṛi*, " playing, " i.e. a corroboree which is not taboo to women, called in pidgin " play

corroboree." So *Gwi:ni* (Forrest River) people say *malga biriam*, "they play," for "they are having a non-sacred corroboree." 18. *wajalayu*, "youth," in general; it is not an age-grade. The word is common throughout the Northern Kimberley languages in the same sense. 24. *Bala* again in a local sense, "there." Note *malu d'ando*, "many women," not *d'ando-rayu*, as the plural is implied in *malu*. But Njigina would still say *d'ando-nil*. 29. The two names were explained as place names, but the connection is not quite clear. Dr. Elkin has *Kandungabidi* as No. 30 on the map; this may be *fadunbidi*. 30. *gagara* is really "east," and is so given in vocabularies I collected in other languages, e.g. Jülbre, south of Fitzroy Crossing. 36. *gagad'eri*, the partial reduplication of *gad'eri* adds a degree of emphasis. 37. Is spoken by the brothers, introducing themselves to the men of the party they have fallen in with. *Garimba* and 39. *Bal'eri* are of course the inter-marrying pair of sections often written *Karimba* and *Paldjeri* respectively. There is actually some variation in the pronunciation of the second. (This is not Piddington's story, but a local version with correct marriage divisions. In Piddington's account the woman is Panaka.) *Jago* is normally "husband" or "wife's brother," but may also be the wife's mother's mother, which must be the meaning here if the woman be referred to. 40. *narayu* "those," is a reference to the women of the party the brothers have met; they are not yet visible. The answer *guninuni* would be given with a pout of the lips in direction intended. 42. *bul'i . . . d'ängala*, "tired (as regards the) legs," is the usual native way of expressing "tired with walking"; *d'ängala* is a common word throughout the southern Fitzroy area for the lower leg. 51. *Gunjingunjin*: see again in Text V, 30, where this place is claimed by the brothers as *nyura*. It is not shown on the map.

(To be continued)

A. CAPELL.

Australia : Archaeology.**McCarthy.**

Records of Rock Engravings in the Sydney District : XXXIX-XL. By F. D. McCarthy, *Dip. Anthr.*, Curator of Anthropology, The Australian Museum, Sydney.

GROUP 39. (Plates C and E.)

Site. This group is situated at the head of Morris's Run, a valley running westward from St. Alban's, Macdonald River, parish of St. Alban's, in the county of Northumberland. My attention was drawn to it by the Rev. G. Neville. The valley is several miles in length, with high, steep-sided ridges along both sides, and the engravings are situated on a broad saddle reached by an easy ascent at the head of the valley. The main group is engraved on a long and broken rock surface, running east and west, overlooking the above valley. On the southern side of the saddle is the deep and wide valley of Webb's Creek, and two other engravings described are on this side of the ridge.

The figures extend for approximately two hundred feet in an east to west line in conformity with the direction of the rock surfaces, which are either flat or undulating and separated by patches of soil bearing scrubby vegetation and eucalypts.

Description. From the eastern end is to be seen a line of eight human footprints, up to 15 in. long and 7 in. wide, extending from one end to the other of the group, along its northern side. Two others point across this line (towards series B and C). Ten feet to the south of the footprints, at the eastern end, is an unsexed human figure 4 ft. long, with the two eyes at an oblique angle, no fingers or toes, and bulbous ends on the arms, figured in a twisted but somewhat active pose. The main group of figures, Pl. E., Fig. 4 about one hundred feet west,

begins with a broad human figure (Pl. E, Fig. 5) 5 ft. 7 in. long, which could be a male or a female, wearing a girdle, whose limbs are also minus digits. A third human figure, 5 ft. 7 in. long, is to be seen in the top right corner of this group. It appears to be a man in a dancing posture, with an indeterminate appendage on each leg, also wearing a girdle. Above him is an undulating line almost 9 ft. long, with two appendages, very much like the belly, neck and nose of a kangaroo. It ends in a head-like shape, with two pits which might be the eyes. Above the latter pits are two short parallel lines 3 and 4 in. long. In the middle of the group is an indeterminate though fish-like, figure 1 ft. 5 in. long, below which is an imperfect emu 11 ft. long. Inside the emu is a kangaroo's head and forequarters, 1 ft. $\times$ 2 ft. 6 in. in size, with a curious triangular figure at the end of the dorsal line and a crescentic appendage continuing downward from the ventral neck line. There is another kangaroo, 7 ft. long, at the western end. Its pose is conventional and is somewhat like that of a dead animal lying on the ground. Finally, what is apparently a headless koala, 1 ft. long, is engraved below the line of human footprints. It will be noted that the human figures and the kangaroo and koala are life-size, the human footprints are enlarged, and the emu is much larger than natural size.

Technique and Preservation. The well preserved outlines are up to 1 in. wide and from $\frac{1}{8}$ to $\frac{1}{4}$ in. deep. They are all smooth, though punctures are visible in the grooves, and it is difficult to decide whether the smoothing is due to weathering or rubbing.

Interpretation. (A) This group appears to have been connected with initiation. Two of the human figures are life-size, and the third one (at the eastern end), which is only 4 ft. long, in my opinion represents a boy undergoing initiation. The footprints or *mundoes* represent a spiritual ancestor's track, and the totems concerned are emu, kangaroo and koala.

(B) On the southern side of the same ridge, about one-quarter of a mile to the south-east of series A, is a rough-surfaced rock exposure on the rim of the valley overlooking Webb's Creek. On this rock is a crude and very enlarged engraving in profile of a bird, 6 ft. long, like a quail or a pigeon, both of which inhabit the ridge. The rock is very dark in colour and the figure is difficult to discern. Its punctured outline is $\frac{3}{4}$ in. wide and up to $\frac{3}{16}$ in. deep (Pl. C, Fig. 2; Pl. E, Fig. 6).

(C) Sixty yards eastward from series B along the edge of the ridge is an engraving of a gigantic koala, 7 ft. 6 in. long. It is also in profile in an upright pose, indicating that it is either standing or clinging to a tree trunk. There is a pair of short parallel lines engraved between its head and forepaws. The well preserved outline of this unusually fine figure is 1 in. wide and up to $\frac{1}{4}$ in. deep, and it consists of conjoined punctures (Pl. C, Fig. 3; Pl. E, Fig. 3).

Remarks. It is generally believed that gigantic figures of animals, such as the emu, bird and koala at this site, are portrayals of dream-time creatures. The abovementioned pairs of short parallel lines occur elsewhere but their significance is not known.

Recorded by the author, 28 March, 1944.

GROUP 40. (Plates D and E.)

Site. This important group, now reserved, is situated on a saddle between two deep and rugged gorges almost a mile from the Wollombi-Singleton road. At a point four miles north of Wollombi (opposite a Mr. Williams' farm) a track leads across Cockfighter Creek, on the eastern side of the road, then up a steep ridge, which it follows for about one-third of a mile to the engravings. The rock surface, about one acre in area, extends right across the saddle

ROCK ENGRAVINGS OF THE SYDNEY DISTRICT.

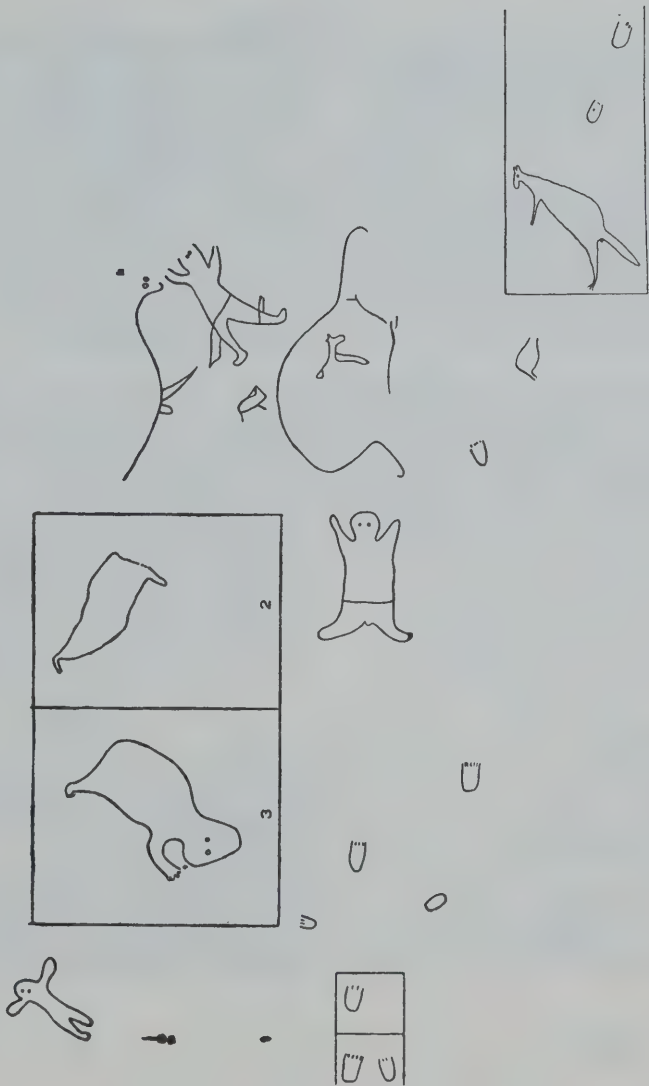


Plate C, illustrating Series A, B and C of Group 39. Scale: 1 inch=2 feet.

ROCK ENGRAVINGS OF THE SYDNEY DISTRICT.



Plate D, illustrating figures in Group 40. Scale: 1 inch=2 feet.

ROCK ENGRAVINGS OF THE SYDNEY DISTRICT.

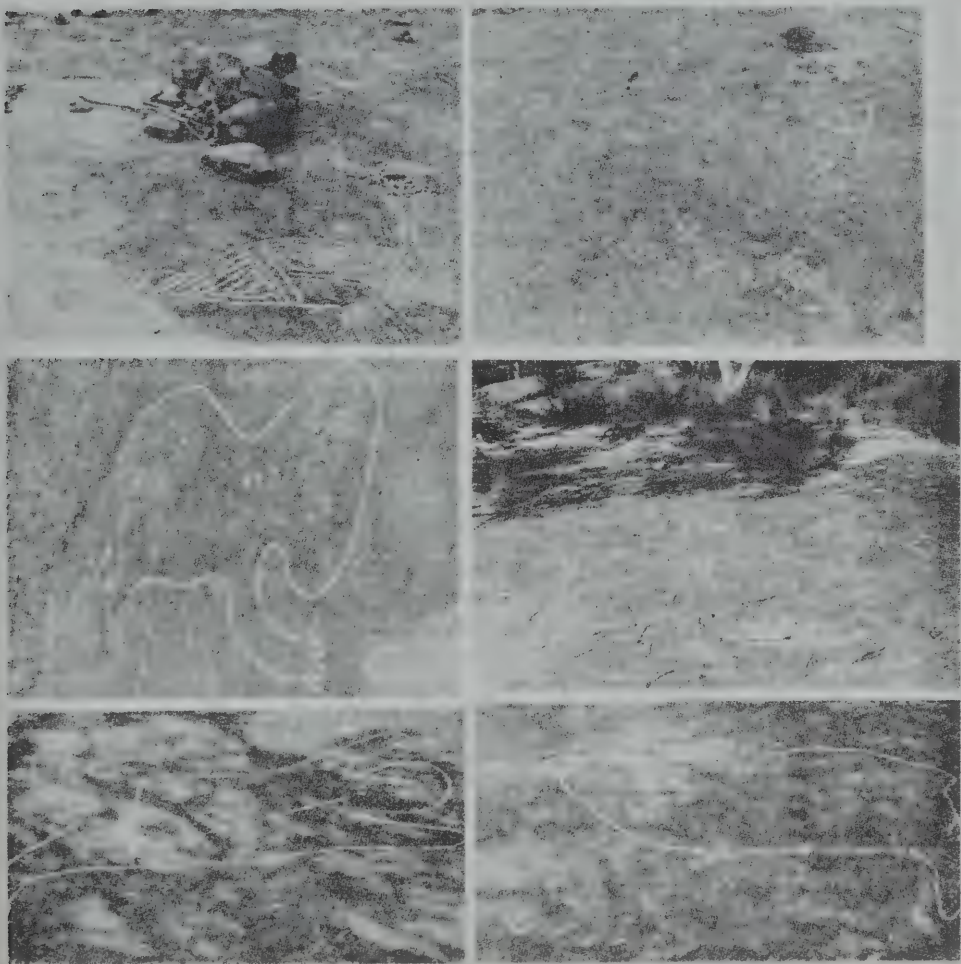
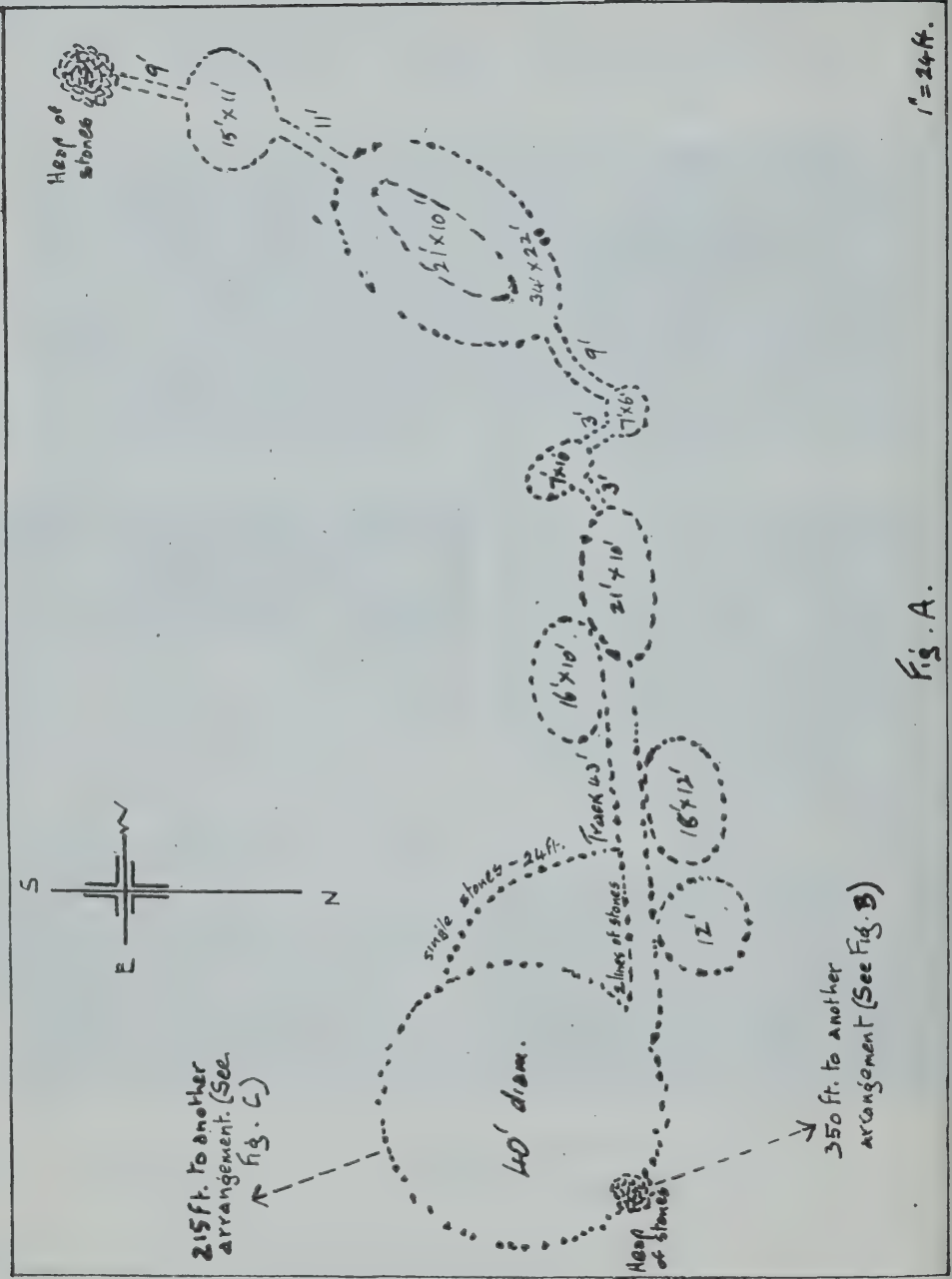


Plate E, Figs. 1-6, illustrating various figures in Groups 39 and 40.
(See text for explanation)

ABORIGINAL STONE ARRANGEMENTS, S.E. QUEENSLAND.



and contains a number of pot-holes which hold water during the dry summer. It is in the parish of Corrabare, county of Northumberland, and my attention was drawn to it by Mr. W. J. Enright.

Description. On the eastern side of the group, at its southern end, is an unique figure of an emu (Pl. E, Fig. 1) 5 ft. long, engraved on a flat and smooth portion of the outcrop. It is not very well drawn from the purely artistic point of view but its great importance lies in the concentric triangle and trapeze pattern engraved on its body, and the parallel line design on its neck. A few feet north of this emu is a low cairn, 2 ft. 6 in. in diameter, of flat slabs of sandstone, some of which are standing on one edge. Ten feet northward, on the convex crown of the rock surface, is engraved a magnificent buck kangaroo, 9 ft. 6 in. long, sitting upright on its tail and hind legs, with the end of a boomerang beside its face. This is a very well proportioned kangaroo and the engraving exhibits a skilful knowledge of line-work on the part of the artist. Further northward is another kangaroo, probably a doe, and both westward and beyond it are two series of axe-grinding grooves. There are eight beside two shallow pot-holes, and approximately seventy beside a fairly deep pot-hole nine feet long.

On the western side of the group is a series of figures comprising a non-returning boomerang, some odd lines of indeterminate figures, and two unusual portrayals of men, reversed in relation to one another. Both are obviously in ceremonial garb. The smaller one, 4 ft. 6 in. long, is wearing either a double girdle or a wide belt, and on his chest and abdomen are to be seen numerous punctures representing painted dots. The larger one, 5 ft. 10 in. long, adorned with a girdle and armlets, is notable for a swelling on one ankle, four eyes, and the straight line across the top of his head, above which is a rayed forehead band (Pl. E, Fig. 2). Both figures are in action poses.

Technique and Preservation. All of these figures have conjoined punctured outlines up to 1 in. wide, which are now somewhat weathered, particularly the human figure series in which the rayed man is now difficult to discern. Very few punctures can be seen in the grooves of the emu and large kangaroo, which might have been rubbed.

Interpretation. This group is apparently of ritual significance, as evidenced by the two men in ceremonial decoration and the cairn of stones. It is possible that one of the men has thrown a boomerang at the giant kangaroo, whose pose suggests the last-ditch stand characteristic of these animals. Thus the group might represent a dream-time incident. The association of emus and kangaroos in ritual groups is very common in the Sydney-Hawkesbury district. The emu in this group is the first record of an engraving bearing a geometrical pattern within its outline. Such line designs are characteristic of the decorative art on portable objects like wooden weapons, sacred boards and carved trees in south-eastern Australia. This decorated emu thus forms the only known link between the two kinds of art. Attention might also be drawn to the association of axe-grinding grooves with the engravings, indicating, as I have before stated (1948, pp. 30-31), a cultural connection between the two traits.

Recorded by the author, 1 May, 1944.

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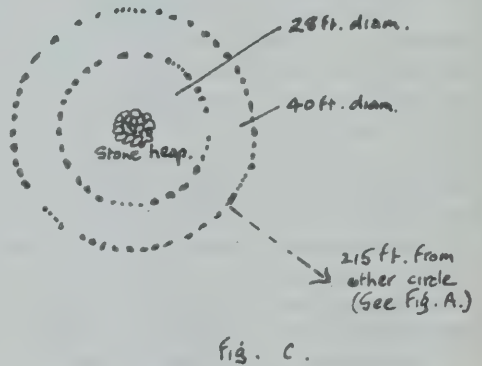
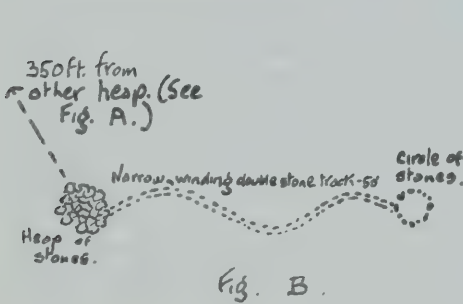
F. D. MCCARTHY.

Australia : Archaeology.**Winterbotham.**

Aboriginal Stone Arrangements, Darling Downs Area, South-eastern Queensland. By *L. P. Winterbotham, M.B., B.S.*

In November, 1948, the author, accompanied by Mr. George Kerr, inspected and recorded a number of Aboriginal stone arrangements on the latter's property near Kogan, a township in the Darling Downs, south-eastern Queensland, approximately 170 miles by road, west of Brisbane.

The arrangements are on the flat surface of a natural clearing, on top of a long well wooded ridge lying between Kogan Creek and Branch Creek. The top of this ridge appears to consist of flat tables of stone, in some places covered by earth to a depth of six inches and in other places quite bare of any covering. The site has been known for at least fifty years, but it was not recognized by local residents as an Aboriginal ceremonial ground. Short timber, mostly Lancewood, grows where it can, and separates several similar natural clearings ; we inspected a number of these but found only two adjacent ones showing evidence of having



been used as a ceremonial site. About two hundred yards to the south-east of this site there is a well-defined semi-circular wall of rock about twenty feet high, from which the ground falls steeply into the adjacent valley.

The stones composing the arrangement measure roughly six inches by four inches. Some of them are almost covered with earth, some lie half buried, and the remainder lie loose on the bare rock surface. Here and there the circles are incomplete, only three or four stones remaining, and it is believed that there were originally many more such arrangements than those shown on the diagram, but in view of their present dilapidated state no record of these was attempted. The sketches which accompany this article (see Figs. A, B, C) are drawn to scale and represent the stone arrangement as it now stands in plan view.

Approximately 50 miles east by south of the Kogan site, the author inspected another Aboriginal stone arrangement at Kulpi, a township in the Darling Downs, south-eastern Queensland, 115 miles by road west of Brisbane. This occurs on an undulating rise on the property of Mr. Luecht and was discovered by him in the middle of the scrub which he was clearing.

The stones are partially buried and two large ironbark trees have grown up in the middle of a central ring of stones measuring six feet in diameter. From this central ring two pear-

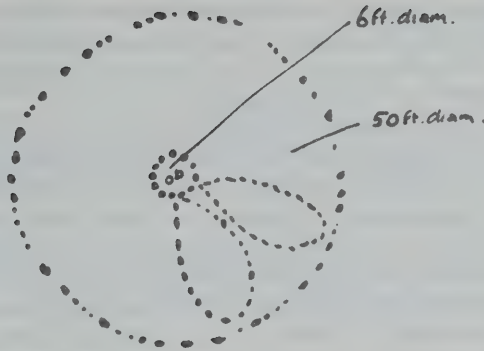


fig. D.

shaped rings of stones radiate. A large ring of stones 50 feet in diameter encloses the three smaller arrangements. The general outline of this Kulpi arrangement appears in Fig. D, which is drawn to scale and represents a plan view of all that remains of a once larger site.

L. P. WINTERBOTHAM.

PROCEEDINGS OF SOCIETIES :

Annual Report of the Anthropological Society of N.S.W., 1948. *Summary of the report delivered at the annual meeting of the Society, 22nd November, 1948.*

The Council has pleasure in submitting to members the twentieth annual report for the year ended 30th September, 1948.

Total membership has now increased to 138 and comprises two life members, seven honorary life members and 129 ordinary members.

During the year the following new members were elected : Mr. F. H. Molony, Dr. L. P. Winterbotham, Mr. J. C. McInnes, Mr. G. M. Boes, Mr. J. Burchett, Mr. E. H. McGaw, Mr. C. J. Norcross, Mr. S. Lipson, Mr. E. A. Watkins, Mr. A. K. Wylie and Mr. D. R. Wylie.

Three members resigned, and we regret to record the deaths of two members : Mr. W. D. Gillespie of Killara and Mr. F. H. Miller of Glenorie.

Five general meetings were held during the year at the Department of Anthropology, University of Sydney, and the following lecture programme was arranged :

1947—

November 5th.—The Annual General Meeting. Presidential Address by Dr. A. Capell, M.A., Ph.D., entitled "The Heart of New Guinea."

1948—

March 2nd.—An address on "An archaeological expedition to southern Mexico," illustrated with a coloured talking film, by Mr. Frank Setzler, Ph.B., of the Smithsonian Institution ; and an exhibition of Aboriginal art from Arnhem Land, collected by Mr. and Mrs. R. M. Berndt.

May 18th.—An illustrated lecture on present-day life on Palau, Caroline Islands, by Dr. A. Capell, M.A., Ph.D., entitled "In the Wake of the Japanese."

July 27th.—A lecture by Mr. R. M. Berndt, entitled "Alien Contact in North-east Arnhem Land," and an exhibition of carved sacred figures from Arnhem Land.

September 28th.—An address by Mr. W. G. Werner, of the University of Chicago, on "Anthropology in the United States."

Seven Council meetings were held during the year.

Two numbers of the Society's journal *MANKIND* were published: Vol. III, No. 12, in December and Vol. IV, No. 1, in September. Overseas and local interest in the journal is increasing, and several institutions in England, the United States and New Zealand were added to our subscription list. Demand for back numbers far exceeds the supply and three of our five remaining complete sets were sold to selected institutions. It is Council's intention to endeavour to have those back numbers now out of print reproduced, so that several more complete sets will be available. To the success of the journal Council records its thanks to the Editor, Mr. Bell. It is with great pleasure that Council announces the success of its third application for a grant-in-aid of publication of *MANKIND*. It was advised in August that the Premier of N.S.W. had approved an annual grant of £100 to the Society for this purpose, and for their efforts in this regard we have to thank Hon. C. R. Evatt, K.C., M.L.A., Minister for Housing and Assistant Treasurer, Mr. G. W. Watkins, a member of Council, and our Vice-President, Professor Elkin. This grant will allow us to increase the size of the journal and permit us to print longer articles and to publish some of the many charts of Aboriginal rock engravings of the Sydney district recorded by the special committee set up by Council.

During the year the Society was accepted as an affiliated organization of the National Trust of Australia (N.S.W.). Apart from the general desirability of being affiliated with such a body, it was considered that the support of the National Trust would considerably enhance the chances of success of the draft legislation of an Act for the Protection of Aboriginal Relics which Council has planned to submit to Parliament. Mr. F. D. McCarthy, the Honorary Treasurer, was elected the Society's delegate for 1949 to the Council meetings of the Trust.

The Council of management of the Australian Anthropological Association was transferred from the South Australian Society to N.S.W. this year for the current biennial term.

In August Council was advised that the recently formed Anthropological Society of Queensland had held its inaugural Council meeting in Brisbane. The Society intends to become affiliated with the A.A.A. and Council wishes to record its pleasure in this practical evidence of the growth of interest in anthropology in Australia.

Leave of absence from Council was granted Mr. F. D. McCarthy, Dip.Anthr., Honorary Treasurer, who, as a member of the American-Australian Arnhem Land Expedition, is doing valuable field work in that area.

Council wishes to thank Professor Elkin and the Department of Anthropology for the many courtesies rendered during the year. Our thanks also to Mr. E. A. Holden, O.B.E., for his services as the Society's honorary auditor.

In review, Council can look back on a successful year of activities and wishes, firstly, to record its pleasure in the increasing interest shown by members in the lecture programme arranged for them, which was reflected in the larger and encouraging attendances at the general meetings. Members were privileged to hear first-hand accounts from noted anthropologists on their return from their various fields of research and it is to be hoped that the interest will be sustained in the programme to be arranged for the coming year.

With the support of members and through the generosity of the N.S.W. Government

Council hopes to expand still further the general activities of the Society and its publication MANKIND.

Annual Report of the Anthropological Society of Victoria, 1948. Summary of the report delivered at the annual meeting of the Society, 4th August, 1948.

The Committee has great pleasure in submitting to members the fourteenth annual report, covering the activities of the Society for the year ended 30th June, 1948.

Membership.

The membership of the Society now stands at eighty-five. Eleven new members were enrolled during the year. Four resignations were received and two of our members passed away.

Obituary.

It is with deep regret that we record the death of Mr. R. H. Croll, one of our foundation members and a member of the Committee up till the time of his death.

The Society also sustained a great loss with the passing of Mrs. H. R. Balfour, the late wife of our esteemed Vice-President, Mr. H. R. Balfour.

Finances.

Rising costs and increased liabilities are reflected in the balance sheet presented this year. The attention of members is drawn to the fact that the expenditure for the year has been greater than the receipts. The Committee is fully aware of the present trend, and steps are to be taken to ensure that the finances of the Society are maintained in a satisfactory state.

"Mankind."

Two issues of the journal MANKIND were published during the year and mailed to members.

Meetings.

Six meetings of the Society were held during the year, a summary of which is as follows :
59th Ordinary Meeting, 9th July, 1947.—Mr. E. P. Chinnery delivered an address entitled "Research and Applied Anthropology in the Pacific."

13th Annual Meeting, 6th August, 1947, at which reports by the hon. secretary and hon. treasurer were submitted and officers elected for the ensuing year. Office-bearers elected for the year were :

President : Mr. G. N. Hyam.

Vice-Presidents : Mr. H. R. Balfour, Mr. S. R. Mitchell.

Committee : Messrs. F. S. Colliver, C. A. S. Mansbridge, C. Metcalf, H. C. E. Stewart, C. S. Walker and Rev. D. Rettick.

Hon. Secretary and Treasurer : Mr. R. C. Seeger.

Hon. Auditor : Mr. E. E. Lord.

At the conclusion of the ordinary business Mr. R. M. Trudinger delivered an address entitled "Uncivilized Nomads of Central Australia," illustrating his talk by screening a film dealing with native life at Ernabella Mission.

60th Ordinary Meeting, 15th October, 1947.—At this meeting a paper by A. O. Neville entitled "Contributory Causes of Aboriginal Depopulation in Western Australia"

was read by Rev. D. Rettick. The paper was subsequently forwarded to the Editor of MANKIND and will be published in the next issue of that journal.

61st Ordinary Meeting, 11th February, 1948, at which two films were screened, namely "The Beginnings of History" and "Father and Son." The former depicted the life of Stone Age man in Britain, whilst the latter dealt with native village life in Kenya.

62nd Ordinary Meeting, 4th March, 1948.—The guest speaker was Mr. F. M. Setzler, Head Curator of Anthropology at the Smithsonian Institution, U.S.A. Mr. Setzler was visiting Melbourne prior to his departure for Arnhem Land. The subject of his address was "Archaeology in Mexico," and was supplemented by a most interesting film entitled "Recent Archaeological Discoveries in Mexico." At this meeting also Mr. C. P. Mountford, of Adelaide, screened his film "Albert Namatjira."

63rd Ordinary Meeting, 26th May, 1948.—At this meeting a film kindly loaned by the South Australian Board of Anthropology and dealing with the life of one of the Central Australian tribes was screened. The Society is greatly indebted to Dr. D. A. Campbell, of Adelaide, who made the necessary arrangements.

Committee Meetings.

Four Committee meetings were held during the year. The Committee again desires to place on record its appreciation of the generosity of the late Mr. Howitt and his successor, Mr. Brown, who made their private office available to the Committee for holding meetings.

Library.

The library is steadily growing, and it is hoped that in the near future arrangements can be made to house it in such a place that the books will be available to members.

The collection of anthropological and ethnological photos is mounting rapidly, and already prints have been made from negatives kindly loaned by Mr. H. R. Balfour and Mrs. J. R. B. Love. Dr. Balfour, Rev. T. T. Webb and Mrs. Geo. Aiston have offered to lend their negatives also. The prints are to be mounted in albums and properly captioned before being placed in the library.

Natural History Medallion.

The Committee has again nominated Mr. F. McCarthy for the above award.

McDowell Bequest.

This fund, including accrued interest, now amounts to £634 7s. 6d.

Victorian Council for Scientific Societies.

The Society has affiliated with the Victorian Council of Scientific Societies, Mr. S. R. Mitchell being nominated to represent this Society at committee meetings.

Excursions.

In conjunction with the Field Naturalist Club of Victoria an excursion to Frankston was held on 29th November, 1947, having as its object the study of aboriginal kitchen middens, of which there are numerous examples in that locality.

Discussion Group.

The Committee decided to inaugurate a discussion group for the benefit of members desirous of furthering their anthropological knowledge. It is hoped that the scheme will be launched early in the ensuing year.

General.

In many respects the past year has been outstanding. The consistently high quality of lectures has brought many favourable comments from members and non-members alike, and it is felt that if this standard can be sustained the Society will serve a useful and fruitful purpose in the cultural life of the community. The lack of a permanent address is still a great handicap, but as office space is practically impossible to procure at present, little can be done in this respect. The most pressing need, however, is a greatly increased membership, so that when such accommodation is offering the Society will be in the position financially to avail itself of the opportunity.

In conclusion, our thanks go to all those members and non-members, both local and interstate, whose help and support have been greatly instrumental in bringing this year to a successful conclusion.

Annual Report of the Anthropological Society of South Australia, 1948. *Summary of the report delivered at the annual meeting of the Society, 29th November, 1948.*

On behalf of the Council of the Anthropological Society of South Australia, I have pleasure in presenting to members the twenty-third annual report of the Society for the year ending 30th November, 1948.

During the year eight meetings of Council were held, the average attendance being seven members.

Eight ordinary meetings were held, the average attendance being nineteen. This figure shows an increase of three on last year, the rise being due to the March meeting, when forty-eight were present to hear members of the Arnhem Land Expedition, which was on its way through Adelaide.

One special meeting was held, on the occasion of the visit of Mr. Lindsay Black, a member of the Anthropological Society of New South Wales.

Papers and addresses were delivered at the ordinary meetings, and were as follows :

March 15.—Short addresses by members of the Arnhem Land expedition :

Mr. C. P. Mountford : An outline of the objects of the Expedition and a tribute to the work done by the Reverend J. C. Jennison.

Mr. F. D. McCarthy : Archaeology and rock carvings in Sydney.

Mr. Frank Setzler : Archaeology in the New World.

May 3.—Film Evening. The Seventh Anthropological Expedition of the Board for Anthropological Research.

May 24.—Mr. H. A. Lindsay : The Evolution of the Bow and its Influence on History.

June 28.—Dr. T. D. Campbell : Primitive Music.

July 6.—Miss Gwen D. Walsh : Primitive Art. An account of the early stages of art and its development, as shown by the work of prehistoric and primitive man.

August 30.—Museum Evening. Five short addresses.

Dr. T. D. Campbell and Mr. P. S. Hossfeld : A Brief Outline of Field Work carried out by the South-East Expedition in February of this year and the Geological Angle of Anthropology.

The Reverend H. K. Bartlett : A Description of Camp Sites visited during the year. Professor A. A. Abbie : Some differences in Skull Maturation as between the Australian Aborigine and the European.

Mr. N. B. Tindale screened a number of colour transparencies to illustrate the South-East Expedition talk.

September 27.—Mr. T. G. H. Strehlow : Central Australian Native Chants.

October 25.—Mr. F. Roy Vyse : Films. The Northern Territory in colour.

November 29.—Professor A. A. Abbie : Presidential Address : The Amateur in Anthropology.

One member was re-elected to the Society during the year : Mrs. David Brookman of Meadows, S.A.

Five resignations were accepted during the session : Dr. L. Keith Ward, Dr. Charles Fenner, Mr. H. V. V. Noone, Mr. L. Robert Boyle and Mr. Hugh Oldham. All resignations were received with regret. Dr. Ward was a foundation member.

We regret to record the death of one of our ordinary members, Mr. Alfred Edwin Jordan, who had been a member for the past eleven years.

There are now fifty-seven members, comprising one honorary member, two life members and fifty-four members. Also, there are twelve honorary correspondents. Grand total, 69—a decrease of four. Members of the Society were invited to join with the Australian American Movement in S.A. on 18th November to welcome home the Arnhem Land Scientific Expedition. Some 23 members with friends accepted.

A further donation of scientific works has been presented by the Rev. A. Stanley Webb. In accepting the gift, the chairman informed members that this was the culmination of many years of gifts.

Transfer of Control of Australian Anthropological Association.

In March of this year control of the A.A.A. was transferred to the Anthropological Society of New South Wales for the ensuing two years.

Two issues of MANKIND have been published and received this year.

The Society tenders its thanks to the University of Adelaide for the use of the Anatomy Lecture Theatre, and the Board of the South Australian Museum for the use of the Library Room.

E. L. AUSTIN,

Hon. Secretary.

REVIEWS :

Economics of the Mount Hagen Tribes, New Guinea. By Abraham L. Gitlow. *Mono-graphs of the American Ethnological Society.* XII. J. J. Augustin, New York, 1947, xi, 110 pp.

Among geographers, explorers and men who knew the little-known parts of our globe, it would have been a bold man who, at the beginning of 1933, declared that there still remained to be discovered any considerable group of human beings with whom some contact, at least,

had not already been made. However, by the end of that year the world was amazed by a report from Mr. Michael Leahy that he had discovered in the Wahgi Valley, Mandated Territory of New Guinea, a large group of tribesmen who were completely ignorant of white civilization and of whom white civilization, up till that time, had been just as ignorant.

There have been a few references in popular literature to the people of the Wahgi Valley but no attempt at a serious study of the culture has been made prior to the publication of the book under review. Although the title of the book suggests that it is an economic study, yet a glance at the Table of Contents shows that a fairly detailed summary of the culture has been attempted. The author is not an anthropologist but an economist who found himself, owing to the exigencies of war, a temporary inhabitant of the Mount Hagen area. He acknowledges his indebtedness to Firth and Malinowski so far as ethnological disciplines are concerned and to Father William Ross for a great number of his ethnographic facts. Father Ross has lived among the natives of the Wahgi Valley since 1934.

After a preliminary discussion of the relationship between economics and anthropology, the author goes on to describe the discovery and exploration of the Valley, the physical characteristics of the land and its people and the social organization. Descent is patrilineal, although the local group is of much more importance than the kinship group. There is a class of chiefs who wield real authority and an unusual class of people, called by the author "serfs." They are landless, unmarried men and women who serve a particular chief. The religious pattern appears to be the familiar New Guinea belief in ancestral ghosts with a highly developed priesthood responsible for controlling ritual.

A short account of gardening is followed by a description of the trade in salt, gold lip shell, axes and pigs. The inheritance of property and the organization of feasts with a final chapter on economic incentives concludes the book.

It cannot be claimed that this work is an adequate ethnographic analysis of the Mount Hagen people. It indicates the huge gaps in our knowledge of these people and the necessity for a trained anthropological field-worker to carry out a properly organized investigation. Until this has been done, however, we must be grateful to Mr. Gitlow for his attempt to give us a working knowledge of the culture.

F. L. S. BELL.

Brown Men and Red Sand. By Charles P. Mountford. Robertson and Mullens, Melbourne, 1948, xv, 181 pp. 17/6 net.

The sub-title of this delightful book, *Wanderings in Wild Australia*, indicates, to some extent, the nature of its subject matter. In 1940, the author made a journey through the Mann and Musgrave Ranges of Central Australia and this book is an account of that journey. Although the object of the trip was to study the art, mythology and daily life of the natives, the scientific results of the expedition are not recorded in this book. It is rather in the nature of an attempt to paint a picture of the physical and cultural environment of the Aborigines of Central Australia. Let me say immediately that it is a completely successful attempt. There have been other such books in the past, but their authors lacked the evident knowledge and sympathy of Mr. Mountford for the inhabitants of this most inhospitable part of our continent.

He has not only succeeded in capturing the feeling of the inland but has been able to pass it on to the reader. The whole book is imbued with a sense of realism. Perhaps it is not

quite as true or complete a picture of Central Australia as the native who has to live off its meagre resources would paint, but it is at least the first real attempt to interpret the inland scene by a white man who is cognizant of native "values." Not the least of the book's virtues are the illustrations. These are superb. I only know of two other photographers of native types with whom the author can be compared—Bernatzik and Hurley.

Much of the book is concerned with the art of the Aborigine, and among the most interesting of the author's comments on this subject is the suggestion that we are often prone to read into a simple *genre* painting a non-existent magico-religious purpose. The author himself is not completely innocent in this respect. His remarks on the rainbow serpent and the universality of such a belief could, perhaps, have been confined to what he knows of this mythological phenomenon in Australia without dragging in Quetzal Coatl and the Oriental Dragon.

If this book has one theme, it is this: Knowledge of Aboriginal mythology is the key to an understanding of the natives and the land in which they live. The author has stressed the importance of tradition in native life. To the Aborigine, the past is not dead. Every cave, boulder and waterhole is a link with the living past.

This insistence upon the vital role of mythology in native life and the author's evident realization of its cultural importance should make this book of particular value to the student, just as the author's skill in describing his daily experiences among a lovable people under harsh climatic conditions should attract and hold the interest of the general public.

F. L. S. BELL.

Australia in New Guinea. By Dr. L. P. Mair. Introduction by Lord Hailey. *Christophers, London, 1948, xviii, 238 pp. 18/- net.*

If I were asked for one good reason why readers of MANKIND should beg, borrow or better still, buy this book, I should immediately quote the fact that Lord Hailey wrote the Introduction. To anyone familiar with the quality of his work in the related field of African colonial administration, the mere appearance of his name on the title page of a book should be sufficient recommendation. Apart, however, from these considerations, the essay with which he introduces the reader to Dr. Mair's book is a model of fair-minded criticism and contains a statement of principles of which we Australians constantly need to be reminded.

Of course, the fact that Lord Hailey wrote the Introduction to the book is but one good reason for recommending it to our readers. The book itself provides many other excellent reasons for adding it to our bookshelves. It is perhaps the best known source of material for assessing the achievements of the Australian Government in the administration of the territories of Papua and New Guinea.

At the outset, Dr. Mair informs us that the task of administering these territories in accordance with the ideals of native development set out in the United Nations Charter is as hard a task as can be found anywhere in the colonial world and will "involve Australia in an expenditure without hope of return such as no other colonial power has contemplated." She gives adequate reasons for making such a statement and then proceeds to examine the stewardship of Sir Hubert Murray in Papua and of his opposite numbers in the Mandated Territory.

In alternate chapters she deals with the establishment and extension of government control in both of the territories, and with their systems of native administration. In the

latter chapter, she points out that if the label "direct rule" is applicable anywhere, it is so in New Guinea, despite Sir Hubert Murray's claim that his system was true to the spirit of "indirect rule." It is not enough to adopt a benevolent attitude towards the native point of view in order to claim that the system embodies the spirit of "indirect rule." It is necessary to allot definite responsibilities of local government to native agencies and to persuade rather than compel. No one, reading the Native Regulations, can ever suggest that the Lugard system was understood, let alone given a trial, in either Papua or the Mandated Territory.

A not inconsiderable part of the book is taken up in outlining the economic position of the Territories, including the related problems of land and labour. These chapters are full of valuable facts culled in the main from Annual Reports, but supported by first-hand knowledge of the conditions described.

To read the account of our efforts in the field of native education should bring a blush of shame to the cheeks of all Australians who believe that we have obligations towards the natives of New Guinea. It is a story of consistent failure to develop and adopt a worthwhile policy of education and to carry it out by adequate financial support. Almost the same may be said of medical provision in both Territories. In this sphere, however, conditions were rapidly improving just prior to the Japanese invasion.

The activities of the Australian New Guinea Administration Unit during the war years are adequately covered and the effects of war upon native life are discussed. A most stimulating account of the circumstances leading up to the formulation of the present enlightened policy of developing and administering New Guinea winds up the book.

The final chapter deals with events of less than twelve months ago and contains many frank criticisms of the officials, politicians and planters upon whom, rather than the natives, the so-called Ward policy seems to be having its principal effect. Dr. Mair openly admits that her book is an attempt to state clearly and with requisite detail the background of Australia's present policy of native administration. There can be no doubt that she has succeeded in her attempt, and no reader of this book should have any further excuse for a misconception of that policy.

F. L. S. BELL.

CORRESPONDENCE, NOTES AND NEWS :

A Gift to the Nation : The R. H. Goddard Collection of Australian and Pacific Artefacts.

In October, 1948, Mr. R. H. Goddard, a foundation member of this Society and a life-long student of the material culture of the Australian Aborigine, presented his rare and valuable collection of Australian and Pacific artefacts to the people of Australia. Under the terms of the bequest, it is to become part of the general ethnographic collection destined for display in the National Museum at Canberra, and Mr. S. R.

Mitchell, Hon. Ethnologist of the National Museum, Melbourne, and a close personal friend of the donor, has been deputed by Mr. Goddard to supervise its arrangement and display. At present, the collection is stored in the Institute of Anatomy at Canberra.

Mr. Goddard made this collection during his wanderings in all parts of Australia over the past forty years and it comprises a wide variety of specimens from occupied camp sites in the north-west part of the Continent. Artefacts of bone, pearlshell

ornaments, wooden implements, objects made of human hair and marsupial fur, in addition to others made of iron and glass by the Grinning and Javo tribes of the Kimberleys form part of this valuable collection, each specimen of which is carefully labelled and localized. The student of the future will have much to thank Mr. Goddard for his skill and knowledge as a collector and his generosity as a citizen.

The Anthropological Society of Queensland.

On Thursday, 29th July, 1948, a meeting of persons interested in the foundation of an Anthropological Society in Queensland was held in the Geology Theatre of the University of Queensland. Included among those present were Dr. L. P. Winterbotham, the convener of the meeting, Professor H. J. Wilkinson, Associate Professor F. Robinson, Dr. Norman Sherwood, Dr. K. Pike, Mr. G. Mack, Mrs. H. Robinson, Miss Ursula McConnell, Miss Pearce, Rev. A. Abbott, Rev. L. Hayes, Mr. J. W. Johnstone, Mr. F. S. Colliver, Mr. J. R. Petrie, Mr. F. McKinnon and Mr. P. F. Donnelly. Professor Wilkinson acted as chairman of the meeting and Dr. Winterbotham as honorary secretary.

It was resolved to form the Anthropological Society of Queensland, and all present signified their intention of enrolling as foundation members. A provisional committee consisting of the chairman and secretary of the meeting, together with Associate Professor Robinson, Mr. G. Mack and Mr. F. S. Colliver, was elected to draw up a Constitution and By-laws and to arrange the programme of an inaugural meeting to be held on September 9th, 1948.

On the appointed date, the inaugural meeting of the Society was held in the Geology Theatre of the University of Queensland at 8 p.m. The draft Constitu-

tion and By-laws were submitted to the meeting and adopted unanimously, and the following officers were elected for the year 1948-1949: President, Professor H. J. Wilkinson; Vice-President, Associate Professor F. Robinson; Councillors, Mr. G. Mack and Mr. J. W. Johnstone; Hon. Treasurer, Mr. F. S. Colliver; Hon. Secretary, Dr. L. P. Winterbotham.

At the conclusion of formal business, Professor H. J. Wilkinson delivered an address entitled "An Introduction to Anthropology, with Special Reference to the Origin and Status of the Australian Aborigines and Native Peoples of the Pacific." Mr. S. R. Mitchell, Trustee, Hon. Ethnologist and Hon. Mineralogist of the National Museum, Melbourne, also addressed the meeting.

Professor A. P. Elkin, M.A., Ph.D., Professor of Anthropology in the University of Sydney, had been invited to deliver the Inaugural Address to the Society at its first meeting, but was unable to be present. However, on Friday, 26th November, 1948, he gave the Inaugural Address to a specially convened meeting, and took as his subject "Anthropology To-day."

There has been a most gratifying response to the invitation by the Council to those interested in the Science of Man to join the Society, and the hon. secretary reports that the membership now stands at sixty-six (66) financial members. The success of this new venture in the field of learned societies should stimulate interested people in the States of Tasmania and Western Australia to similar action.

The Editor congratulates Dr. Winterbotham and his colleagues on the fine job he and they have done in inaugurating this new Anthropological Society, and wishes to inform all of its members that he will be pleased to receive any articles of an original nature dealing with the anthropology of

Australia and the Pacific for publication in their journal MANKIND.

A Bathurst Island Mourning Rite.

Sir :

Late in February, 1913, word came to Darwin that a fatal epidemic was prevalent in Bathurst and Melville Islands, and I was instructed to visit the islands and do anything possible to help.

I arrived at the Roman Catholic Mission Station at the southern end of Apsley Strait on Bathurst Island on March 2nd, and four days later, with the kindly assistance of Father Coudreau, set off up the Strait in a ten-foot sailing dinghy with a Malay, Matthew Gar, who had a smattering of the native language, two adult islanders, Mari and Dulin, a small native boy, Olinyarra, and stores. On the fourth day at Marinelampi, about two miles from Point Brace, at the northern end of the strait, a native camp was found. There were about thirty natives in the group, variously painted. An old man, later found to be named Kerbo, was sitting chanting beside a small heap of red stones in the centre of a cleared circle about twelve feet in diameter. A pile of cooked yams was beside him and he was scraping them with a mission-given knife. The time of my arrival was about ten in the morning. A small boy squatted beside the old man at times but otherwise the natives lounged about outside the circle indifferently coming and going. It appeared that a death ceremony was in progress. A woman sitting with her three boys under a pandanus palm nearby was pointed out as the mother of the dead man. When all the yams had been peeled the old man walked about in the circle chanting and clacking two sticks together. There was an intermission until about 2 p.m., when the old man resumed his chanting. About 4 p.m. he returned again and proceeded to cut up the yams, placing

the pieces in a bark bag, with intervals of walking and chanting. The crowd had now invaded his circle and his walking was confined to a small sector of the circle. Once he washed his hands, head and beard with water and retired to eat. When he had finished, the small boy brought a bark bag of water, which he emptied into the bag containing the cut-up yams. After dark, about 7.30, the old man began to chant again within the circle. He was joined by a number of men, and they shuffled around chanting, slapping their buttocks, and dragging one foot. Finally they shouted and then moved off in single file to a small water channel in the grass nearby. The grass was trodden down and the old man tipped the yams into the water, while the chorus beat their buttocks and cried "Broop." A shout was given and they then dispersed.

During the night the old man chanted at intervals. At sunrise he was seen standing beneath a palm rubbing himself with ochre, and the small boy attending him. He chanted and others joined him. They filed down to the creek, where a shout like "R-r-r-p" was given. The old man started to eat the yams and others followed. They then returned to the circle and cleared it by scraping outwards with their feet, tufts of grass and pieces of bark being thrown away. The stones from the central pile were placed round the edge of the circle. The old man took three small stones from the centre and threw them a few feet into the air, with the shout of "R-r-r-p." The ceremony was finished.

The language difficulty was formidable, but I learned that I had broken in on the third day of the ceremony. On the first day palm nuts (*kwawka*) had been gathered and eaten. On the second day yams had been collected and had been cooked at sunrise on the third day. I was told that

the old man had chanted about the *Tarula*,¹ who had planted magic on the beaches to the north at the beginning of the wet season. The sun heated the magic, and up it went like smoke and the wind blew it all about. The magic works on the blackfellow with a feeling like a snake crawling up the legs. It moves up to his stomach, and when it reaches his heart he eats no more and dies. He also sang that he was an old man, his wind was short and soon he would die. Later he sang of a fight he had had with another tribe. Later he sang of people who came and fed him while he was sick. When standing in the water he was calling on the others to make the ceremony. When he threw up the stones he called *wei tua*, i.e. "finish."

During the next four weeks I visited tribes in various parts of the islands and heard the same story. I was shown a sample of the magic. It was a tightly woven string bag about the size of a billiard ball and stuffed with kapok. This was said to have been "sung" before it was buried.

Statistics of the mortality of the epidemic presented a problem. The only words for numbers which I could obtain with certainty

were *yadi*, *irrara*, *irradroma*, *arkwawi* and *inalti*, respectively one, two, three, few and many. Some natives had a vague idea of five and ten. A nominal roll of the dead was impossible, as the names of the dead are *ardjidi*, "unlawful," "taboo." A method was arranged whereby flat sticks were used and notched. Separate sticks were taken for males and for females. A group would sit about and the dead identified by relationship with the living. A big notch in the sticks would be made for each adult, a smaller notch for a child, and a tiny notch for a baby. Records obtained in this way showed that at least 56 men, 87 women, 17 boys, 25 girls and one male and one female infant had died. The population of the islands, before the epidemic, was estimated as a result of general enquiries to be about 650, so the known death roll of 187 indicates a high mortality rate.

The original rumour suggested that the natives were dying of measles, as someone had diagnosed some illnesses at the Mission about Christmas time as measles. The extremely low number of infant deaths was entirely against measles being the cause of the holocaust, and supports the native diagnosis of magic.

H. K. Fry,
D.S.O., B.Sc., M.D.

¹ The *tarula* were mainland blacks in the employ of local white men. They were called *tarula* ("lightning") after the guns carried by their employers.

The Anthropological Society of Victoria

(Founded 1932)

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Meetings are held in the Anatomy Lecture Theatre (rear entrance), University of Melbourne on Wednesday evenings as advertised, at 8 p.m., at regular intervals. Annual subscription (including free supply of MANKIND), 10/-

The Anthropological Society of Queensland

(Founded 1948)

OFFICE-BEARERS, 1948-1949.

President : Professor H. J. Wilkinson.

Vice-President : Associate Professor F. Robinson.

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The Australian Anthropological Association

Members :

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Anthropological Society of Queensland.

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Hon. Secretary : Miss G. M. Bell, 164 Prince's Highway, Arncliffe.

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OBJECTS.

- (a) To promote the science of Anthropology.
- (b) To hold biennial conferences of delegates from affiliated societies to deal with matters affecting affiliated societies generally, or the science of anthropology.
- (c) To take public and official action in the interests of anthropology, as may be deemed desirable.
- (d) To encourage affiliated societies to co-operate in every possible way.

The Anthropological Society of N.S.W. as such is not responsible for any opinion or declaration published in this magazine, by whomsoever expressed, unless specifically stated to be so by the Editor.

All communications, MSS., and proposed advertisements to be addressed to Mr. F. L. S. Bell, M.A., Editor, City of Sydney Public Library, George Street, Sydney.

Persons interested in the work of the Society please address correspondence to the Hon. Secretary.